

St. *AUGUSTINE*'s ①
CONFESSIONS;

OR,
PRAISES of GOD.

In **TEN BOOKS.**

Newly translated into **ENGLISH** from
the Original **LATIN.**

Quid autem meorum Opusculorum frequentius & delectabilius innotescere potuit, quàm Libri Confessionum mearum. St. August. L. de Dono Perseverantiæ, c. 20.



Printed for T. MEIGHAN, in *Drury Lane.*
M.DCC.XXXIX.

GENERAL
CONFESSIO
OF
THE
BOOKS



Printed by J. Johnson, in Strand.
LONDON.

T H E
P R E F A C E.

*A*MONGST all the spiritual Works publish'd by the Holy Fathers, none has been either more universally esteem'd in all Ages, or read with greater Profit than the Confessions of St. Augustine: The general Approbation they met with in the Church of God, when they first came out, has stuck by them ever since, no ways abated in 13 Centuries. So that there is no need of a long Preface to recommend to the Publick a Work so generally known and admired.

The proper Character of these Books is thus truly and modestly set down by the Saint himself in the 6th Chapter of the 2d Book of his Retractions or Review of his Writings. “ The Books of my
“ Confessions, says he, both in my evil and
“ in my good Things, praise God ever just and
“ ever good: And raise up towards him the Understanding and Affection of Man. At least
“ as to myself, they had this Effect on me when
“ they were written, and have still when they
“ are read. What others think of them they
“ can best tell. However, I know, that many
“ of my Brethren have been and are much taken
“ with them.” So far the Saint. — I shall only add, that whosoever will read these Books seriously and attentively, will quickly be convinced by his own Experience, that they perfectly answer this Character: And that they are every-where full
of

THE PREFACE.

of the most tender Affections of the Love of God ; and carry along with them all the Powers of the Soul towards this sovereign Good.

As to this new Translation, which we here present the English Reader, we shall say nothing else in favour of it, but that we have labour'd with all possible Diligence, both to do Justice to the Saint, by faithfully representing his true Meaning ; and to the Reader, by making that Meaning as plain and intelligible to him as the Subject would permit: In which Points some former Translations of these Books seem to have been defective.

We have on purpose omitted the three last Books, which have no relation to the Life of St. Augustine, but were added by Way of a mystical Interpretation of the first Chapter of Genesis : Because the Contents of them are for the most Part so hard and obscure, that they would be of small Edification to those for whose Benefit this Translation is chiefly designed.

As for the Scripture Texts alledg'd by the Saint, he always follows the old Italick Version, agreeable for the most Part to the vulgar Latin, which the Reader will be pleas'd to take notice of, that he may be less surpris'd if he finds the Saint quoting the Scripture differently from the English Bible ; which in many Places differs not a little from the ancient Latin Versions followed by the Holy Fathers.

As to the rest, we heartily wish the Reader a Share in that Spirit of Love, which dictated these Books ; and beg for ourselves a Remembrance in his Prayers.

St. Au-

St. *AUGUSTINE*'s
CONFESSIONS.

BOOK the First.

CHAP. I.

*He admires the Majesty of God, and desires to
praise and invoke him.*

THOU art great, O Lord, and
exceedingly to be praised, Psalm
144. Great is thy Power, and
of thy Wisdom there is no End,
Psalm 146. And yet Man has a mind to
praise thee, who is one Part of thy Creation;
Man bearing about him his Mortality, the
Testimony of his Sin, and the Testimony
that thou, O God, resistest the proud; and yet
this Man being a Piece of thy Creation de-
sires to praise thee. Thou makest it delight-
ful to him to praise thee; because thou hast
made us for thee, and our Hearts are not
at rest till they rest in thee. Give me,
O Lord, to know and understand, which is
B first,

first, to call upon thee or to praise thee: And whether it be first to know thee or to call upon thee.

2. But who is he that calls upon thee, and knows thee not? For if he knows thee not, he may call upon something else instead of thee. Or are we not to call upon thee that we may know thee? *But how shall they call upon him in whom they have not believed? And how shall they believe without a Preacher?* Rom. 10. And *They shall praise the Lord that seek him*, Psalm 21. For they that seek him shall find him, and they that find him shall praise him. Let me seek thee then, O Lord, calling upon thee; and let me call upon thee believing in thee, for thou hast been preach'd to us: My Faith calleth upon thee, O Lord, which thou hast given me, which thou hast inspired into me by the Incarnation of thy Son, by the Ministry of thy Preacher.

CHAP. II.

God is incomprehensible.

AND how shall I call upon my God, my God and Lord? For to *invoke* or call upon him, I must call him into myself. And what Room is there in me, where my God may come in, where God may come into me, God who made Heaven and Earth? Is there then, O Lord my God, any Room so spacious in me that can contain thee? Or can even the Heaven and Earth which thou
hast

hast made, and in which thou hast made me, contain thee? or is it so, that since nothing that is could be without thee, therefore whatever is must contain thee? Since then I also am, why do I ask that thou should'st come into me, who could have no Being if thou wert not in me? For I am not now so low as Hell, and yet thou art even there also; for *If I go down into Hell thou art there*, Psalm 138. Therefore I should not be, O my God, I should not be at all, if thou wert not in me: Or rather, I should not be if I were not in thee, *Of whom all things, by whom all things, and in whom are all things*, Rom. 11. 'Tis even so, O Lord, 'tis even so. Whither then do I call thee, seeing I am in thee? Or from whence shouldst thou come into me? For where can I retire without the Limits of Heaven and Earth, that from thence my God should come into me, who has said *I fill Heaven and Earth*, Jeremiah 25.

C H A P. III.

God fills all things, and has no Parts.

I. **D**O then Heaven and Earth contain thee, because thou fillest them? Or do'st thou fill them, and there still remains more of thee, because they cannot contain thee? And where then do'st thou dispose of that which remains of thee after thou hast filled Heaven and Earth? Or hast thou no need of any thing at all to contain thee,

who containest all things; because the things which thou fillest, thou fillest by containing them? For the Vessels which are full of thee don't hold thee up, for tho' they should be broken, thou wouldst not be spilled. And when thou art *poured out upon us*, thou fallest not down, but raisest us up; thou art not scatter'd, but gatherest us.

2. But thou that fillest all things, fillest thou all things with thy whole self? Or since all things cannot contain thee whole, do they contain only a Part of thee? And then do they all together contain the same Part of thee, or several things several Parts, the greater holding more, the lesser less? And is there then some Part of thee greater, and some less? Or art thou every where whole, and yet nothing can contain thee whole?

C H A P. IV.

God is infinite in Perfection, and above all Praise.

WHAT then art thou, O my God? What else can I say but the Lord my God? For *who is God but the Lord, or who is God but our God?* Psalm 17. O most High, most good, most powerful, most almighty, most merciful and most just, most hidden and most present, most beautiful and most strong, stable and incomprehensible, unchangeable and changing all things, never new, never old,

re-

renewing all things, and making old the proud and they know it not: Always in Action and always at rest; still gathering, and never wanting; supporting and filling and overshadowing all things; creating, nourishing and perfecting; seeking and yet wanting nothing. Thou lovest without Pain, thou art jealous without Uneasiness, thou repentest without Grief, thou art angry and yet always calm; thou often changeest thy Works, yet never thy Design. Thou recoverest and findest, and yet never lovest any thing. Thou art never needy, and yet art pleas'd with Gain; art never covetous, and yet exactest Use; Men supererogate to thee that thou mayest owe, and yet who has any thing that is not thine? Thou payest Debts, and art a Debtor to no one; thou forgiveest Debts and lovest nothing: and what is all this that we are saying, O my God, my Life, my holy sweet Delight, or what is all that any one can say, when he is speaking of thee? And woe be to them that say nothing in thy Praise, since the most eloquent are but dumb.

C H A P. V.

He desires to repose in God.

1. **O** H ! who will give me to repose in thee !
 Oh ! who will grant that thou may'st
 come into my Heart and inebriate it ; that I
 may forget my Evils, and embrace thee my
 only Good ? What art thou to me ? Let thy
 Mercy suffer me to speak, what am I to
 thee, that thou should'st command me to
 love thee, and should'st be angry with me if I
 don't love thee, and should'st threaten me with
 great Miseries ? Is it then a small Misery not
 to love thee ? Ah ! for thy Mercy's Sake tell
 me, O Lord my God, what thou art to me.
Say to my Soul I am thy Salvation, Psalm 34.
 Say it so that I may hear. Behold the
 Ears of my Heart are before thee, O Lord,
 open them, and *say to my Soul I am thy Sal-*
vation. I will run after this Voice, and will
 lay hold of thee. O hide not thou thy Face
 from me ; let me die to see it that I may not
 die.

2. The House of my Soul is narrow, O
 let it be enlarged by thee, that it may re-
 ceive thee : It is very ruinous, be thou pleased
 to repair it. It has within it such things as
 will be displeasing in thy Sight, I confess and
 know : But who shall cleanse it ? Or to what
 other besides thee shall I cry out, *From my*
secret Sins cleanse me, O Lord, and for those of
others spare thy Servant, Psalm 115 ? I be-
 lieve, for which Reason also I speak ; O Lord,
 thou

thou knowest. *Have I not confess'd against myself my Sins to thee my God, and thou hast forgiven the Wickedness of my Heart, Psalm 25.* I don't contend in Judgment with thee who art the Truth; and I have no mind to deceive myself, lest my Iniquity lie to itself. Therefore I contend not with thee in Judgment: *For if thou shalt observe Iniquities, O Lord, Lord who shall abide it? Psalm 129.*

C H A P. VI.

He relates his Infancy, and the Blessings he then received from God.

1. **Y**ET suffer me to speak in the Ears of thy Mercy, who am but Dust and Ashes; suffer me to speak, for behold 'tis to thy Mercy I speak, and not to Man that may scoff at me: And perhaps thou also for the present laughest at me, but in good time thou wilt turn to me, and have Pity on me. And what is it I would say, O Lord my God, but that my Silliness cannot tell how or whence I first came hither, into this dying Life, (shall I call it) or living Death. And behold immediately the Comforts of thy tender Mercies attended me, as I have been told by the Parents of my Flesh, of whom and in whom thou hast formed me in time; for I remember nothing of it. The Comforts then of a Woman's Milk were prepared for me; neither did my Mother or my Nurses fill their own Breasts; but it was thou,

O Lord, who through them gavest me that Food of my Infancy, according to thy Ordinance, and the Riches of thy Bounty which reach even to the lowest things. Thou also gavest to me to desire no more than what thou gavest, and to them that nursed me, to be willing to bestow on me what thou gavest them; for they by an Affection regulated by thy Providence were delighted to impart to me what they abounded with from thee. For it was good for them that I received this Good from them, which indeed was not from them, but by them. For from thee, O God, are all good things; and from my God cometh my universal Salvation, which I have learned since from thy Voice express'd to me by all these things which thou givest me both within and without; for at that time I knew how to suck, and to be pleas'd with what was delightful to my Flesh, and to cry when it was offended, and nothing more than this. Afterwards I began to smile and laugh, first when I was asleep, and then when I was awake; for this has been told me of myself, and I believe it, because we see it is so with other Infants; for I remember nothing of what then pass'd in myself.

2. And behold by degrees I began to perceive where I was, and I wanted to declare my Desires to those who might content them, and I could not; for my Desires were within me, and they were without me, nor could

Chap. 6. CONFESSIONS.

could with any one of their Senses enter into my Soul. Therefore I made Motions and Sounds as Signs to express my Wants, the few that I could, and such as I could, for they had very little Resemblance with what I would express. And when my Will was not complied with, either because I was not understood, or because what I desired was hurtful, I was angry that my Elders would not be subject to me, and that they who were free would not be my Slaves, and I took my Revenge upon: them by crying. Such have I found other Infants to be; and that I was such, they without knowing what they were doing have better inform'd me than the Knowledge of my Nurser.

3. And behold my Infancy is long since dead, and I am living. But thou, O Lord, who art always living, and nothing dies in thee; because before the first Beginning of Ages, and before all that can be said to be *before*, thou *art*, and art the God and Lord of all things which thou hast created; and with thee the Causes of all fleeting things stand ever fixed; and the Origins of all changeable things remain unchanged; and the Reasons of all irrational and temporal things live eternally: Tell me, O God, thy poor Suppliant, thou that art merciful to me that am miserable; tell me whether this my Infancy succeeded a younger Age of mine expired before? that perhaps which I passed

within my Mother's Womb? For of that Life also I have had some Information, and have seen Women big with Child.

4. And what before that Life again, my God, my Joy! was I any where, or any thing? For I have no one to tell me these things; neither my Father nor my Mother could inform me, nor the Experience of others, nor my own Memory. And dost not thou deride this my Curiosity, demanding of thee such Questions, who only requirest that I should praise thee, and confess to thee for the things that I know? I confess to thee, O Lord of Heaven and Earth, giving Praise to thee for my first Beginning, and my Infancy which I remember not: and thou hast given to Man to make a Conjecture of these things in himself from what he sees in others, and to believe many things of himself upon the Authority of Women. At that time I had a Being, and I had Life; and towards the End of my Infancy I sought for Signs by which I might make my Thoughts known to others. From whence should such a living Creature have its being but from thee, O Lord? Can any one be the Artist to make himself? Or can any Vein be derived from any other Source by which *Being* or *Living* can flow into us, but only from thy making us, O Lord, to whom *Being* and *Living* are all one thing; because soveraign *Being* and soveraign *Living* is thy very Essence.

For

For thou art the most high, and thou art not changed, neither doth To-day ever pass away in thee; and yet in thee it is that it passeth away; because even all these transitory things have their Being in thee; for they have not any way to pass but through thee, and because *thy Years fail not*, Psalm 101. *thy Years are one To-day*. And how many Days of ours and of our Fathers have already pass'd through this thy *To-day*; and from it have receiv'd their Fashion, and had their Being such as it was? And how many more will pass and receive their Mould and Being? *But thou art still the self-same*; and all the things of To-morrow and beyond it, and all the things of Yesterday and whatever is behind it, in this thy Day thou shalt make, in this thy Day thou hast made them. What is it to me if any understand not this? Let such a one also rejoice, saying, what meaneth this high Mystery? Let him rejoice even so, and let him chuse rather by not finding to find thee, than by finding not to find thee: [That is, without conceiving these thy sublime Truths to embrace thee by Faith and Love, rather than by conceiving of them to be puffed up with Pride, and so to lose thee.]

C H A P. VII.

*Of the corrupt Inclinations which are discover'd
even in Infants.*

I. **H**E A R me, O God, woe to the Sins of Men; and a Man saith this, and thou hast Mercy on him, because thou hast made him, but didst not make Sin in him; who will give me an Account of the Sin of my Infancy? Since no one is pure from Sin in thy Sight, not even the Infant that is but a Day old, *Job 25.* who will give me an Account? Shall it be any other such like little one, in whom I now see what I don't remember of my self? What then was my Sin at that time? was it crying greedily after the Breast? For if I should at present thus greedily hang over, not the Breasts, but the Food convenient for my Years, I should most justly be derided and reprehended. Therefore at that time I did what deserved Reprehension, but because I could not understand Reproof, neither Custom nor Reason suffer'd me to be reprov'd; for as we grow up we pluck up and cast these things away. Now no one in cleansing any thing willingly casts away that which is good. Or was it good in that Age to require with Tears what would have been hurtful if granted; to rage and swell against those that owed it no Subjection, against its Betters, and its very Parents; and to strive by striking at them

to hurt those that were far wiser than it self for not complying with its Will, and obeying its Commands which it would have been hurtful to have obey'd? So that it is the Weakness of Infants Limbs, and not their Inclination that is innocent. My self have seen and had Experience of such a little one already possess'd with Jealousy; it had not learned to speak, and yet it would cast a pale and envious Look upon its Fellow-Suckling. Who knows not this? And Mothers and Nurses say they expiate these things with I know not what Remedies. In the mean time can I call this Innocence, for one most rich in a Fountain of Milk flowing most plentifully, and overflowing, not so much as to endure another to partake a little with him, and another that is not able to make Provision for himself, and that can sustain Life only with this Food? But such things as these are lovingly borne withall, not that they are none or little Evils, but that they will go off as Age comes on; which, however they are at that time allowed, would not be tolerated when discovered in riper Years.

2. Thou therefore, O Lord my God, who gavest Life to me when an Infant, and a Body, which, as is seen, thou hast furnished with Senses, compacted with Limbs, beautified with a comely Form, and implanted in it, for the maintaining its Integrity, and for its Safety, all the Efforts of animal Life,

Life, commandest me to praise thee for all these things, and to confess to thee, and to sing to thy Name, O thou the most High : Because thou art my God, omnipotent and good, and wouldst have been so, even if this had been all which thou hadst done for me ; this which no one else could have done but thou alone, from whom is all Form ; thou the most beautiful, who givest all things their Beauty, and by thy Ordinance disposest all things.

3. This Age therefore of mine, O Lord, in which I don't so much as remember that I lived, concerning which I have believed others, and conjectured from other Infants that I also once pass'd through it ; though this be a Conjecture much to be relied upon, I am loth to account to the rest of the Days which I live in this World ; it being in respect of the Darknes of my Oblivion, much like to that which I pass'd in my Mother's Womb. But if *I was also conceived in Iniquity, and in Sins my Mother nourished me in her Womb,* Psalm 50, where I beseech thee, O my God, where O Lord was I, thy Servant, where or when was I innocent ? But behold I pass over that Time ; for why should I stay longer upon it, which is gone without leaving any Footsteps in my Memory ?

C H A P. VIII.

He gives an Account of his Childhood and of his learning to speak.

PASSING on from Infancy I came into my Childhood, or rather it came into me, and succeeded my Infancy : Neither did this depart, for whither did it go ? and yet it was now no more ; for I was now no more a speechless Infant, but a prattling Child. And this I can remember ; and have since taken notice how it was I first learnt to speak ; for I was not taught my Words by those that were my Elders, by a certain Order of Learning, as a little after I was taught my Letters : But I myself by the Help of that Mind which thou, O my God, hadst given me, after I had by crying, and by broken Accents, and various Motions, attempted to make known my Thoughts that my Desires might be complied with ; and was not able to explain my self in all things which I would, nor to all to whom I would ; I recorded in my Memory when I heard them name any thing, and when they moved their Body towards the thing named, I observed and perceiv'd that they call'd that thing by that Word, which they pronounced, when they pointed at it. And that indeed they meant this thing was discover'd by the Motion of the Body ; which is the natural Language, as it were, common to all Nations, express'd by the Countenance, by the Glance of the Eyes,
by

by the Gesture of the other Parts of the Body, and by the Sound of the Voice, declaring the inward Passion of the Soul, in her desiring, enjoying, rejecting or pursuing of things. And so by little and little I grew acquainted with the Meaning of many Words, by often hearing them repeated, and in several Sentences placed in their proper Places; and by these I began to declare my Mind, using and accustoming my Mouth to these Signs. Thus I interchanged with the People amongst whom I lived these Signs of our Thoughts, and so launched still farther out into the tempestuous Society of human Life, as yet wholly depending on the Authority of my Parents, and the Beck of my Elders.

CH A P. IX.

Of his going to School.

I. O GOD, my God, what Miseries did I here meet with, and what Impositions? when what was proposed to me a Child as the Way of right Living was to hearken to such as put me upon seeking to flourish in this World, and excelling in those verbose Arts which lead to worldly Honours and false Riches. And so I was put to School to learn those things in which poor Boy I knew no Profit, and yet if I was negligent in Learning, I was whipp'd: For this Method was approv'd of by my Elders; and many that had trod that Life before.

before us had chalk'd out unto us these wearisome Ways, through which we were forced to pass with Labour and Sorrow, multiplied by these Means to the Sons of *Adam*.

2. And we found, O Lord, Men that pray'd to thee, and we learnt of them to do the same; conceiving thee (according to our Capacity) to be some great one, who without being seen by us couldst hear us and help us. I began therefore when yet a Child to pray to thee my only Aid and my Refuge, and inured my unskill'd Tongue to the Invocation of thy Name; and I begg'd of thee, when a little one, with no little Affection, that thou wouldst save me from whipping at School. And when thou didst not hear me, which was not to my Harm, my Elders, and even my Parents, who did not wish me any Evil, made a Jest of those Stripes of mine, which were then to my Apprehension a great and grievous Evil. Is there, O Lord, amongst thine any so great a Soul, with so strong an Affection cleaving to thee? Is there I say, any one who by a pious Adherence to thee (for a certain senseless Stupidity has sometimes this Effect) is so much transported as to make a Sport of Racks and Hooks, and such like Torments, from which the whole World with so much Fear prays to thee to be deliver'd; and to laugh at those who are grievously afraid of these things, as our Parents then laugh'd at those Torments, which we Children suffer'd

fer'd from our Masters? For neither had we less Horreur of these than others of greater Torments, nor did we pray less earnestly to be deliver'd from them: Meanwhile we finned in not writing, reading, or minding our Lessons, as much as was required of us.

3. For we wanted not, O Lord, Memory or Wit, which thou wast pleas'd we should have in Proportion to our Age; but we were fond of Play; and we were punished for it by them, that were doing no better: But the Boys-play of those that are grown up is named Business; whilst the equal Toys of Children are punish'd by them; and no one pities the Children, or them, or both. For who is he that weighing things well, will justify my being beaten when I was a Boy, for playing at Ball, because by that Play I was hinder'd from learning so quickly those Arts, with which when grown up I should play far worse; as he was in the meanwhile doing, by whom I was corrected, who if overcome in some petty Dispute by his Fellow-Teacher, was more racked with Choller and Envy, than I was when out-done by my Play-Fellow in a Game at Ball?

C H A P. X.

*He acknowledges his Sin in neglecting his
Book for the Love of Play.*

AND yet I finned (O Lord God, who art the Ordainer and Creator of all things natural, and only not the Ordainer of Sin) I finned, O Lord my God, in disobeying the Commands of my Parents and those my Masters; for I might afterwards turn to a good Use that Learning, whatever their Views might be in desiring me to acquire it: for it was not out of Choice of something better that I was disobedient, but out of Love of Play; pleasing myself with the Pride of overcoming my Play-Fellows, and loving to have my Ears scratch'd with vain Praises, that they might itch the more. The same Curiosity still more and more dangerous, beginning also to draw my Eyes towards the *Shews* and *Plays* of those that were more aged; which tho' they that exhibit them are in so eminent a Reputation, that almost all would wish as much for their Children; yet they are well content they should be whip'd, if by these *Shews* they are hinder'd from their Study, by which Study they hope they may one Day arrive to be able to exhibit the like. Mercifully regard, O Lord, these things, and deliver us who do now call upon thee; deliver them also, who do not yet call upon thee; that they
may

may call upon thee, and thou may'st deliver them.

CHAP. XI.

Of his Sickness when yet a Boy, and of his desiring Baptism, which upon his Recovery was deferred.

1. **F**OR I had heard, when yet a Child, of Life eternal promised to us by the Humility of thy Son our Lord God, descending to cure our Pride; and I was already signed with the Sign of his Cross, and was season'd with his * Salt, even from the Womb of my Mother, who had much Hope in thee. Thou sawest, O Lord, when as yet I was a Child, and was one Day ill at my Stomach, so that on a sudden I was like to die: Thou sawest, O my God, (for even then thou wast my Guardian) with what Earnestness, and with what Faith I asked for the Baptism of thy Christ, my God and Lord, from the Piety of my Mother, and that of thy Church the Mother of us all: And how the Mother of my Flesh being in a Fright, (because she was more dearly in Labour to bring forth my eternal Salvation in her chaste Heart in thy Faith) was taking care that with all Speed I should be initiated

* He alludes to the primitive Custom of putting Salt into the Mouths of the *Catechumens*, as an Emblem of Wisdom, and a Preservative from Corruption, to intimate a spiritual seasoning of them for Baptism; a Ceremony still used in the Catholic Church.

and

and washed by the wholesome Sacraments, confessing thee, O Lord Jesus, for the Remission of Sins, had I not immediately recover'd. Upon which, my cleansing was put off, as if it were necessary that I should be yet more filthy, if I lived longer; because the Guilt of Sins contracted after that Laver would be more filthy and more dangerous.

2. Thus then at that time I believed, and my Mother, and all the Family, excepting my Father, who yet could not oversway in me the just Power of my Mother's Piety, to make me not believe in Christ, as he at that time did not believe in him; for she made it her Care that thou, my God, shouldst be my Father more than he; and herein thou didst assist her to overcome her Husband, to whom otherwise she, tho' better, yielded all Obedience, because in so doing she obey'd thee. For what Reason, O my God, I would willingly know, if it be thy Will, was my Baptism at that time put off? And whether it were for my Good that the Reins of Sinning were as it were left loose? Or were they not left loose? Whence comes it then that on every side we hear it said of this or that Person, *Let him alone, let him do what he will, he is not yet baptised?* And yet with regard to the Welfare of the Body, we don't say, *Let him be still more wounded, for he is not yet healed.* How much better then had it been for me to have been quickly healed, that Care might have been taken, by my Friends and my

my own Diligence, that the Health of my Soul thus recover'd might be preserved under thy Protection, who gavest it? This surely had been much the better. But how many and how great Billows of Temptations were like to beset me after my Childhood? This my Mother very well knew; and chose rather to expose to them the Lump of Earth, which might afterwards be formed into something, than the Image already formed.

C H A P. XII.

He is compelled to his Studies against his Will. He confesses his Fault therein, and the Fault of them that compelled him to it, through vain and worldly Motives: But God drew Good out of all.

1. **Y**ET in this my Childhood, where less Danger was apprehended for me than in my Youth, I did not love to study, and I hated to be forced to it; and yet I was forced to it, and it was well for me that it was so. But I did not do well; for I only learned by Constraint; and none doth well what he doth against his Will, tho' the thing be good which he is doing. Neither did they do well who forced me; but it was thou, my God, that didst well to me: For they that press'd me to learn had no other End in view, to which I should refer this Learning, than to satisfy the unfatiable Desires of penurious Riches and ignominious Glory.

2. But

2. But thou, by whom the very Hairs of our Head are number'd, didst make good Use of their Error, who forced me to learn, to my Profit; and of my Error, in being unwilling to learn, to my Punishment; for I well deserved to be punish'd, being so little a Boy and so great a Sinner. Thus didst thou do well to me by those that did not well; and didst justly turn my Sin to my own Punishment; for thou hast decreed it, and so it always happens, that every disorder'd Soul shall be to itself its own Punishment.

C H A P. XIII.

He prefers Poetical Fables to more useful Studies.

1. **B**UT what should be the Reason why I hated *Greek*, which I was taught when I was a little Boy, I don't as yet well understand. For *Latin* I liked very well; I mean not that which the first Masters teach, but that which is taught by those who are called Grammarians. For that first learning to read, and to write, and to cast up an Account, I thought no less troublesome and vexatious than the *Greek*. And from whence was this also, but from Sin and the Vanity of Life? Because I was *Flesh, and a Spirit going and not returning*, Ps. 77. For that first Learning was indeed the better, because more certain (by which I acquired, and still retain the Facility of reading whatever I find written, and writing myself what I have a mind)
than

than that which filled my Head with the Wandrings of one *Aeneas*, whilst I forgot my own Wandrings; and made me shed Tears for the Death of *Dido*, who killed herself for Love, when in the mean while, wretched Creature as I was, I pass'd by with dry Eyes myself, dying in these Things from thee, O God, my Life. For what more miserable than for one that is in Misery to have no Commiseration on himself? And to weep for the Death of *Dido* caused by the Love of *Aeneas*, and not to bewail his own Death caused by not loving thee?

2. O God, the Light of my Heart, and the Bread of the inward Mouth of my Soul, and the Power espousing my Mind and the Bosom of my Thought, I did not then love thee, and I went a whoring from thee, and on every Side of me was eccho'd, *Well done, well done, For the Friendship of this World is Fornication from thee*, James 4. And they cry out *well done, well done*, that a Man may be ashamed not to be such. And these Things I lamented not; but I wept for *Dido*, indulging her Passion of Love to the Extremity of Despair, whilst I myself was following *Extremities*, that is, the lowest of thy Creatures forsaking thee, Earth tending towards Earth; and if I was hinder'd from reading these Things, I grieved because I did not read that which might make me grieve. Such Fooleries as these were accounted a more

honour-

honourable and better Study than that by which I learnt to read and write.

3. But now let my God speak within my Soul, and let thy Truth say to me, It is not so, It is not so, that former Learning is far the better. For I had rather forget *Æneas's* Travels, and all such like Toys, than to write and read. They hang up Veils, 'tis true, before the Doors of the Grammar-Schools; but these may as well signify a Cover for their Error, as the Honour of Secrecy. Let not these Men cry out against me, of whom I stand now in no Fear, whilst I am confessing to thee, my God, what my Soul has a mind, and am pleased with the accusing my own evil Ways, that I may love thy good Ways. Let not the Sellers or Buyers of Grammar cry out against me; for if I should ask them the Question whether it be true, that *Æneas* ever came to *Carthage*, as the Poet affirms? the Unlearned will answer, that they don't know; and the Learned will say, that it is not true. But if I should ask how *Æneas's* Name is spelt, all they who have learnt to read and write will answer what is true, according to that Agreement and Law by which Men have among themselves establish'd these Signs.

4. If again I should ask which of the two it would be a greater Inconvenience to forget, to read and write, or, those Poetical Fables, who does not see what every Man must answer who does not quite forget himself? I

sinned therefore, when a Boy, in having a greater Love for those empty Things, than those that were more profitable; or rather in hating the latter, and loving the former. In like manner, *one and one makes two, and two and two makes four*, was an odious Repetition to me, whilst the wooden Horse full of armed Men, and the Ghost of *Creusa*, afforded to my Vanity a most agreeable Spectacle.

C H A P. XIV.

He is less pleased with the Greek Poetry than with the Latin.

1. **B**UT why then did I hate the Grammar Learning of the *Greeks*, full of the like Fictions? For *Homer* also with great Art has woven together such like Tales, and is most agreeably vain; and yet he was disagreeable to me when a Boy. And so, I believe, would *Virgil* be to the Boys of *Greece*, if they were forced to learn him with Difficulty, as I did the other: For the Difficulty of learning a strange Tongue did, as it were, sprinkle with Gall all the Sweets of the fabulous *Greek* Narrations; for I knew none of the Words, and cruel Terrors and Stripes were employ'd to force me to learn them. 'Tis true, there was a Time (*viz.* when I was an Infant) when I knew no *Latin* neither: But this Tongue I learned by observing others, without being frighten'd into it, or forced by the Rod, amidst the Flatterings of my Nurses, and

and the Dalliances of such as smiled upon me, and the Mirth of those that play'd with me. And I learned then without a penal Constraint from others, being urged by my own Heart to bring forth its Thoughts, which I could not do without learning Words, not from Masters that taught me, but from such as talked with me, into whose Ears I also did bring forth what my Mind conceived. Whence it appears, that free Curiosity has a greater Force to learn such Things than timorous Necessity. But the one restrains the over-eager Course of the other, by thy Laws, O God, by thy Laws, from the Master's Ferula to the Trials of the Martyrs; thy Laws, that know how to mix together wholesome Bitternesses, which may call us back to thee from that pestiferous Sweetness which allured us to depart from thee.

C H A P. XV.

He prays to God, and offers to him the Fruits of his Learning.

1. **O** Lord, hear my Prayer; let not my Soul ever faint under thy Discipline: Neither let me ever be weary in confessing to thee thy Mercies, by which thou hast drawn me out of all my wicked Ways, that thou may'st become sweet to me above all the Delusions that I follow'd, that I may love thee most earnestly, and may embrace thy Hand with all the Affection of my Soul, that

thou may'st deliver me from all Temptations to the End.

2. For behold thou, O Lord, art my King; may every useful thing I learnt when a Child be refer'd to thy Service: May it be for thy Service that I speak, and write, and read, and cast Account; because, when I was learning vain Things, thou didst instruct me; and the Sins that I committed by taking Delight in them thou hast forgiven me: For I learnt in them many useful Words; but these also may be as well learnt in Things not vain, and that would be a safer Way for Children to walk in.

C H A P. XVI.

He inveighs against lascivious Fables.

1. **B**UT woe be to thee, O Torrent of human Custom! Who shall stop thy Course? How long will it be e'er thou art dried up? How long wilt thou carry down the Children of *Eve* into that great and frightful Sea which they that are the best embark'd shall hardly pass over? Have I not read in thee both of a thundering and of an adulterating *Jove*? And certainly he could not do both these Things: But so it was feign'd, that Men might be authoriz'd to imitate true Adultery; thus countenanced by false Thunder. Now which of these cloak'd Masters will hearken with a sober Ear to a Man of the like Profession, crying out and saying, *Homer feign'd these Things, and transferr'd*

to the Gods the Passions of Men: How much better had it been to have transfer'd divine Things to us? But it is more true to say, that he feign'd these Things indeed; but by attributing Divinity to flagitious Men, that such Crimes might not be esteem'd Crimes, and that whosoever committed them might not seem to have imitated wicked Men, but heavenly Deities.

2. And yet, Oh! hellish Stream, the Children of Men are daily cast into thee, paying dearly that they may learn these Things; and a great Bustle there is when this is done publickly in the *Forum*, in the Sight of the Laws, ordering Salaries for the Reward of the Actors: And thou dashest thy Waves upon thy Rocks; and makest a roaring Noise, saying, *Here pure Language is learnt, here Eloquence is acquired, which is so necessary to bring over Men to your Opinion, and explain your Thoughts to Advantage.* As if we should not have known those elegant Words, *the golden Shower*, and *the Lap*, and *the Deceit*, and *the Temples of Heaven*, and the rest which are written in the same Place, unless *Terence* had introduced a wicked young Man proposing to himself *Jove* for a Pattern of Lewdness, whilst he looks on a Picture upon the Wall, in which was described, how they say, *Jupiter* once upon a Time poured into *Danae's* Lap a golden Shower, by which the Woman was deceiv'd. Now see how he excites himself to Lust, as if taught from Heaven.

3. *And what God was it?* says he, *was it not he that with his Thunder shakes the Temples of Heaven? And should I poor Mortal scruple to do it? Indeed I did it, and that willingly.* 'Tis not true that these Words are better learned by being employ'd to express this Uncleanneſs; but this Uncleanneſs is more confidently attempted, being recommended by these Words. I don't blame the Words, which are as it were choice and precious Vessels; but the Wine of Error, which in them was presented to us to drink by our Masters, who were already drunk with it; and we were beaten, if we did not drink, nor could we appeal to any sober Judge. But I, O my God, in whose Presence my Remembrance is now without Fear, learnt these Things willingly, and Wretch as I was, took Delight in them, and for this was call'd a hopeful Boy.

CHAP. XVII.

He laments the Misuse of his Wit employ'd in vain Exercises.

1. **P**ERMIT me, O my God, to say something also of my Wit, thy Gift, in what Fooleries it was then employ'd. A Task was set me, troublesome enough to my Spirit, for which I was either to be rewarded with Praise, or punish'd with Disgrace and Stripes, that I should render the Words of *Juno* [*Æneid* 1.] raging and grieving

ing that she *could not divert the Trojan Prince from Italy*, which I had never heard *Juno* utter ; but we were forced tracing Error to follow the Footsteps of poetical Fictions, and to deliver something in Prose, like to that which the Poet had express'd in Verse. And he spoke with most Applause, who agreeably to the Dignity of the Person represented, most perfectly express'd the like Passions of Rage and Grief, in proper Words and Sentences.

2. And what did it avail me, O thou my true Life, my God, that my Performance was applauded beyond that of many others of my Age, and my Schoolfellows ? Behold are not all such Things Smoak and Wind ? And was there not something else in which my Wit and my Tongue might have been better exercised ? Thy Praises, O Lord, yea thy Praises in thy Scriptures might have held up the tender Branch of my Heart, that it might not be trailed upon the Ground amongst such empty Trifles, a filthy Prey to Birds. For there are more Ways than one of sacrificing to the fallen Angels.

C H A P. XVIII.

He complains that he was misguided by Men, that were more ashamed of the Breach of Grammar Rules than of the Law of God.

1. **B**UT what Wonder was it that I was thus carried away after Vanities, and

went abroad from thee, O my God ; when such Men were proposed to my Imitation, who if they should relate any of their Actions, tho' not ill, with a Barbarism or Solecism, being censured for it, were ashamed and confounded ; but if they should declare their Lusts in proper and well connected Words, with a copious and florid Stile, they were applauded and puffed up with Pride. Thou seest these things, O Lord, and holdest thy Peace, being *long-suffering, and very merciful and true*. And wilt thou always hold thy Peace ? And now thou drawest out from this exceeding deep Pit the Soul that seeketh thee, and that thirsteth after thy Delights, and whose *Heart saith to thee, I have sought thy Face, thy Face, O Lord, I will still seek*, Psalm 26. But I was then gone far from the Light of thy Face by my dark Affections. For 'tis not by the Feet, nor by Motion from Place to Place that Men go from thee, or return to thee ; or did thy *prodigal Son* (Luke 15) procure himself Horses or Chariots or Ships, or did he fly away with visible Wings, or make his Journey by the Motion of his Feet, when living in a far Country he riotously wasted away what thou gavest him at his setting forth ? A kind Father for giving him so much, and more kind in receiving him when he returned so poor to thee ! But his going from thee was by lustful Affections, for these are dark, and therefore far from the Light of thy Countenance.

2. Be-

2. Behold, O Lord God, and behold with thy accustom'd Patience how carefully the Sons of Men observe the Laws of Letters and Syllables receiv'd from those who have deliver'd their Language to them, and neglect the eternal Laws of their everlasting Welfare receiv'd from thee; insomuch that if he who holds or teaches the old Rules of Pronunciation, should contrary to the Laws of Grammar without the Aspiration say [*Ominem*] to express a *Man*, he would displease Men more than if, contrary to thy Commandments, he should hate a Man; being himself a Man. As if the Hatred which he bears to any one, was not a more pernicious Enemy than he whom he hates; or as if another by persecuting him could do him more Mischief, than his own Heart does by bearing Malice. And certainly no Learning is more deeply imprinted in the Soul than that Law written in our Conscience, *not to do by another, what we would not be willing to suffer from another.*

3. O God, who alone art great, how secret art thou, who dwellest on high in Silence, with an unwearied Hand sprinkling penal Blindnesses upon unlawful Lusts? When a Man is ambitious to be counted eloquent, standing before a mortal Judge, surrounded with a Croud of Men, declaiming against his Enemy with implacable Hatred, he takes extream Care lest by a Slip of the Tongue he chance to say [*inter Hominibus*] to signify

amongst Men, but takes no Care lest by the Fury of his Mind he happens to destroy a Man from *amongst Men*.

CH A P. XIX.

Of his Lies to his Governors, Thefts from his Parents, and cheating of his Play-fellows.

1. **I**N the first Entry of such Customs as these, Wretch as I was, did I lie when as yet a Boy ; and this was that Stage upon which I was more afraid to let fall a Solecism, than I was if I had made any, to envy such as made none. These things I now declare and confess to thee, O my God, for which I was commended by them, whom I thought it a Virtue to please. For I discerned not that Gulph of Filthiness, wherein I then lay cast forth from thy Eyes. For in thy Eyes what could be more filthy than I then was ; who even many Ways displeas'd such Eyes as theirs, whilst with innumerable Lyes I deceiv'd my Tutor and Masters and Parents through Love of Play, Desire to see vain Shews, and restlessness to imitate such Fooleries ?

2. I also was guilty of stealing out of my Parents Cellar, and from their Table, either to satisfy my Gluttony, or to have something to give to other Boys, who for it sold their Play to me with which they were delighted no less than I : In which Play I also often sought to overcome by cheating, whilst I my
self

self was miserably overcome by the vain Desire of excelling: And what was there I was more unwilling to suffer, and more sharply taxed when I discover'd it in others, than that which I did to others? And when I was caught doing it and reprehended for it, I would rather quarrel than yield.

3. Is this that Innocence of Children? It is not, O Lord; O Lord, it is not: I implore thy Mercy, O my God. For these same things are but acted over again from our first Subjection to Pedagogues and Masters, and our playing with Nuts and Balls and Sparrows, to our Subjection afterwards to Magistrates and Kings, and gaining Gold and Manours and Slaves. The same as we grow older pass into greater Toys, as our Ferula's are succeeded by greater Punishments. It was then the Emblem of Humility in the Stature of Children that thou our King didst approve when thou saidst *of such is the Kingdom of Heaven*, St. Matt. 19. 14.

C H A P: XX.

He praises God for the many good Endowments of his Childhood.

1. **A**ND yet, O Lord, Thanks be to thee, the most excellent and best Maker and Ruler of all the Universe, our God, although thou hadst never made me any thing more than a Child. For I had a Being at that time, and I had Life and Sense, and

and a Care for the maintaining this my Individual, an Impression and Foot-step of that most secret Unity of thine from which I had my Being : I watched over the Integrity of my Senses with an interiour Sense : And in little things, and in the Thoughts of little things I was delighted with Truth and was unwilling to be deceived ; I had Strength of Memory, a Facility of Speech, and a Pleasure in Friendship ; I fled from Pain and Abjection and Ignorance ; what was there in such a Creature that was not wonderful and Praise-worthy ?

2. But all these things are the Gifts of my God : I gave not these things to myself ; and they are good things, and they are myself. He therefore is good that made me, and he is *my Good*, and in him I rejoice in all those good things, in which I was when a Child ; for my Sin was in this, that not in him, but in his Creatures, I sought myself, and other Pleasures, Honours and Truths, and so fell upon Sorrows, Confusions and Errors. Thanks be to thee, my God, my sweet Delight, my Glory and all my Trust ; Thanks be to thee for thy Gifts ; but be thou pleased to keep them for me ; for by so doing thou wilt keep me ; and the things which thou hast given me will grow and be perfected, and I shall be with thee, because my Being also is thy Gift.

St. AUGUSTINE's Confessions.

BOOK the Second.

CHAP. I.

An Account of his Youth.

1. **I** Will now call to mind the Unclean-
nesses of my former Life, and the car-
nal Corruptions of my Soul, not that I love
them; but that I may love thee my God.
For the Love of thy Love I do this, re-
viewing my most wicked Ways in the Bit-
terness of my Remembrance, that thou may'st
become sweet to me, who art a Sweetness
without Deceit, a Sweetness happy and se-
cure; recollecting me from that Dispersion
in which I was rent as it were Piecemeal,
whilst departing from *one* [*i. e.* from the one
sovereign Good] I was lost in the Pursuit of
many [*i. e.* of Multiplicity of Creatures.]

2. For there was a Time when I was all
on Fire in my Youth to be satiated with the
Things below, and I ventured to spread and
branch out into various and shady Loves;
and the Beauty of my Soul was consumed
away, and I was quite putrified in thy Sight,
whilst I was pleasing myself, and desiring to
please the Eyes of Men.

CHAP.

C H A P. II.

Of his unruly Lusts in the sixteenth Year of his Age.

I. **A**ND what was it that delighted me but to love and to be loved? But in this Love the due Manner was not observed betwixt Soul and Soul, as far as the Bounds of Friendship go without Fault; but black Vapours were exhaled from the muddy Concupiscence of the Flesh, and the bubbling Source of my luxuriant Age, which so overclouded and darkened my Heart, as not to discern the Serenity of Love from the Obscurity of Lust. Both boiled together within me, and hurried my unsettled Age down the Cliffs of unlawful Desires, and plunged me into the Gulf of criminal Actions. Thy Wrath was grown strong against me, and I knew it not. I was deafen'd with the Noise of the Chain of my Mortality, the Punishment of the Pride of my Soul, and I went still further from thee, and thou didst let me alone; and I was tossed hither and thither, and poured out, and was shed abroad, and boiled over by my Fornications, and thou wast silent. Oh! my Joy, which was so long deferred! thou wast silent then, and I departed still farther from thee, after more and more barren Seeds of Sorrows, by a proud Dejection and an unquiet Weariness, [*i. e.* sinking down the more by how much the more my Pride aspired.

pired to raise me up ; and ever weary, yet never quiet.]

2. Oh ! who was there then to restrain my Misery ! and render useful the fleeting Beauties of these lowest Things, and set Bounds to their Allurements, that those Billows of that Age of mine might have broken themselves upon the Shore of lawful Marriage ; and if they could not otherwise be calmed be contented at least with the End of bringing Children into the World, as thy Law prescribes, O Lord, who framest the Stock of our Mortality, being able with a gentle Hand to moderate the Sharpness of these Thorns [of Concupiscence] Shut out from thy Paradise ? For thy Omnipotence is not far from us, even then when we are far from thee. Or else I myself might have more vigilantly attended to the Voice of thy Clouds sounding to me from above, *Such shall have Tribulation of the Flesh ; but I spare you,* 1 Cor. 7. And *It is good for a Man not to touch a Woman.* And again, *He that is unmarried thinketh of the Things that are of God, how he may please God : but he that is married thinketh of the Things that are of the World, how he may please his Wife.*

3. I might therefore have heard these Words with more Attention, and so making myself an *Eunuch for the Kingdom of Heaven*, look for thy more happy Embraces : But I broke out, Wretch as I was, following the violent Bent of my loose Inclinations, leaving

ing thee: And I pass'd all the Bounds set by thy Laws, nor did I escape thy Scourges: For what Mortal could ever pretend to this? For thou wert always upon my Back, mercifully severe, and besprinkling with most bitter Disquiets all my unlawful Pleasures, that so I might seek out for a Pleasure without Disgust, and not being able to find it any where else, might seek it in thee, *who makest Labour in the Precept*, Psalm 93. v. 20. and who woundest that thou may'st heal, and killest us that we may not die from thee.

4. Where was I, and at how great a Distance was I banish'd from the Delights of thy House in that sixteenth Year of the Age of my Flesh; when the Fury of Lust, licensed by the shameless Practice of Men, but ever prohibited by thy holy Laws, had receiv'd the Scepter in me, and I wholly yielded myself up to it? In the mean time my Friends took no Care to prevent my Ruin by lawful Marriage; but were only careful that I should learn to make fine Speeches, and become a great Orator.

C H A P. III.

His living idle at home contributed to his Sins, from which his holy Mother endeavour'd to divert him.

1. **N**OW for that Year my Studies were intermitted, I being call'd home from *Madaura*, in which neighbouring City

I had been for a while applied to Learning and Oratory, and the Expences of my studying farther from home at *Carthage*, being in the mean time providing by the Resolution of my Father which went beyond his Wealth, he being a Citizen of *Thagaste* of a very small Estate. To whom am I relating these Things? Not to thee, O my God, but in thy Presence, to my Fellow Mortals, of the same human Kind as I am, how small soever a Part of them it may be which shall light upon these my Writings. And to what End do I do this? But that both I and they who read this may reflect from how *profound a Depth* we must still be crying to thee. And what is nearer to thy Ears than a confessing Heart and a Life of Faith? For who did not then highly commend my Father, for laying out in Behalf of his Son, even beyond the Strength of his Estate, what was necessary for the carrying on his Studies at that great Distance from home; whereas many Citizens far more wealthy than he did no such Thing for their Children; whilst in the mean time this same Father took no Care of my growing up to thee, or of my being chaste, provided I was but eloquent [*disertus*] or rather [*desertus*] forsaken and uncultivated of thee who art the one true and good Lord of thy Field my Heart.

2. But when in that sixteenth Year of my Age I began to live idly at home with my Parents, whilst domestick Necessities caused

a Va-

a Vacation from School, the Briars of Lusts grew over my Head, and there was no Hand to root them up. Nay, when that Father of mine saw me in the Bagnio now growing towards Man, and perceiv'd in me the unquiet Motions of Youth, as if from hence he were big with Hopes of Grand-Children, he related it to my Mother with Joy; intoxicated with the Generality of the World, by the Fumes of the invisible Wine of their own perverse Will, whilst forgetting thee their Creator, and loving thy Creature instead of thee, they stoop down to rejoice in these lowest of Things. But in my Mother's Breast thou hadst already begun thy Temple, and the Foundation of thy holy Habitation; for my Father was as yet only a *Catechumen*, and that but of late: She therefore upon hearing it was seized with Fear and Trembling; being concerned for me, though I was not baptized, lest I should stray into those crooked Ways, in which Worldlings walk, who turn not their Face but their Back upon thee.

3. Alas! and dare I say that thou wert silent, O my God, when I was wandering still farther from thee? And wast thou silent indeed? And whose then but thine were those Words, which by my Mother thy faithful Servant thou didst sing in my Ears, tho' no Part of it descended into my Heart to perform it? For she desired, and I remember how she secretly admonished me with great Solitude, to keep myself pure from

from Women, and above all to take care of defiling any one's Wife; which seem'd to me to be but the Admonitions of a Woman, which I should be ashamed to obey: But they were thy Admonitions, and I knew it not; and I supposed thee to be silent whilst she spoke, whereas by her thou didst speak to me, and in her wast despised by me, by me her Son, *the Son of thy Hand-maid thy Servant*, Psalm 115. But I knew it not, and rushed on headlong with so much Blindness, that amongst my Equals I was ashamed of being less filthy than others; and when I heard them bragging of their flagitious Actions, and boasting so much the more by how much the more beastly they were, I had a mind to do the like, not only for the Pleasure of it, but that I might be praised for it.

4. Is there any thing but Vice that is worthy of Reproach? Yet I became more vicious to avoid Reproach; and when nothing came in my Way by committing of which I might equal the most wicked, I pretended to have done what I had not done, lest I should be esteemed more vile by how much I was more chaste. Behold with what Companions I was walking in the Streets of *Babylon*; and I wallowed in the Mire thereof, as if it were Spices and precious Perfumes, and that in the very midst of it. The invisible Enemy trod me down and seduced me because I was willing to be seduced: Neither did that Mother of my
Flesh

C H A P. IV.

He confesses a Theft of his Youth done out of mere Wantonness.

1. **T**H Y Law, O Lord, punisheth Theft, and a Law written in the Hearts of Men, which even Iniquity itself cannot blot out: For what Thief is willing to have another steal from him? not even he that is rich will endure another stealing for Want. Yet I had a mind to commit Theft, and I committed it, not for Want or Need, but loathing to be honest and longing to sin; for I stole that of which I had Plenty, and much better. Neither was I fond of enjoying the Thing that I stole, but only fond of the Theft and the Sin. There was a Pear-tree near our Vineyard loaded with Fruit, which were neither tempting for their Beauty nor their Taste. To shake off and carry away the Fruit of this Tree, a Company of wicked Youths of us went late at Night, having according to a vicious Custom been playing till then in the Yards; and thence we carried great Loads, not for our own eating, but even to be cast to the Hogs; and if we tasted any of them, the only Pleasure therein was, because we were doing what we should not do.

2. Behold my Heart, O my God, behold my Heart, of which thou hast had Pity when it was in the Midst of the bottomless Pit.

Pit. Behold, let my Heart now tell thee what it was it then fought. That I might even be wicked without Cause, and have nothing to tempt me to Evil, but the ugly Evil itself. And this I loved, I loved to perish, I loved to be faulty; not the Thing in which I was faulty, but the very Faultiness I loved. Oh! filthy Soul, and falling from thy Firmament to its utter Ruin; affecting not something disgraceful but Disgrace itself.

N. B. *After his Return home to Africa he made ample Restitution for those Pears he had stolen.*

CHAP. V.

That Men sin not without some Appearance or Pretence of Good.

I. **T**HERE is a tempting Appearance in beautiful Bodies, in Gold, and in Silver, and the rest. And in the Sense of the Touch there is an Agreeableness that is taking; And in like Manner the other Senses find their Pleasures in their respective Objects. So temporal Honour, and the Power of Commanding and Excelling hath something in it that is attractive; hence also arises the Desire of Revenge. And yet we must not for the gaining of all or any of these Things, depart from thee, O Lord, nor turn aside from thy Law. The Life also, which we live here, hath its Allurement, by reason of a certain kind of Beauty in it, and the Proportion which it bath

hath to all the rest of these lower Beauties. Likewise the Friendship of Men is dearly sweet by the Union of many Souls together.

2. Upon Occasion of all these and the like Things Sin is committed, when by an immoderate Inclination to them, which have but the lowest Place amongst good Things, Men forsake the best and highest Goods, viz. thee, O Lord our God, and thy Truth, and thy Law. For these lowest Things have indeed their Delights, but not like my God who made all Things; because in him doth the Just delight, and he is the Joy of the Upright of Heart. Therefore when the Question is for what Cause any Crime was done, 'tis not usually believed but where it appears that there might be some Desire of acquiring some of these lowest of Goods, or Fear of losing them: For they are fair and beautiful; though in comparison of those superior Goods and beatifick Joys they are mean and contemptible.

3. A Man hath murdered another. Why did he do it? He was in love with his Wife, or his Estate; or he did it that he might rob him to support his own Life.; or he was afraid of suffering the like from him; or he had been injured, and sought to be revenged. Would he commit a Murder without a Cause, merely for the sake of the Murder? Who can imagine this? For as for that furious and exceeding cruel Man [*Cataline*] of whom a certain Author has written that *he chose to be wicked*
and

and cruel gratis ; the Cause is assign'd in the same Place, lest, says he, his Hand or his Mind should be weaken'd for want of Exercise. And to what End did he refer this also ? That being thus exercised in Wickedness, he might be enabled to surprize the City [Rome] and obtain Honours, Power, Riches, and be delivered from the Fear of the Laws, and the Difficulties he laboured under through want of an Estate, and a guilty Conscience. Therefore even Cataline himself was not in love with his Crimes, but with something else, for the sake of which he committed them.

C H A P. VI.

That the Good which Men pretend to in Sin is not to be found but in God.

I. **W**HAT was it then, O my Theft, O wicked nocturnal Exploit of the sixteenth Year of my Age, what was it that wretched I loved in thee ? For beautiful thou wast not, since thou wert a Theft. Or art thou any thing at all, that I should thus speak to thee ? Those Pears indeed were beautiful which we stole, because they were the Work of thy Hands, O most beautiful of all, Creator of all, my good God, my sovereign Good, and my true Good ; they were beautiful indeed, but it was not after them that my poor Soul lusted, for I had Plenty of better at home : But those I took only for stealing sake ; for after I had taken them, my Appetite being
satisfied,

atisfied, I flung them away, enjoying nothing thereof but the Iniquity in which I was delighted. For if any of that Fruit enter'd into my Mouth, nothing made it agreeable to me but the Sin.

2. And now, O Lord, my God, I am seeking what it was that delighted me in that Theft. And behold, I can find no Beauty in it. Not only no such Beauty as is found in Justice and Prudence, or in the Mind of Man, and his Memory and Senses, and vegetable Life; nor such as is found in the Stars, which are glorious and beautiful in their Orbs; nor such as is found in so many kind of Creatures in the Earth and Sea, which by a constant Course of Generation succeed one another; but not even that faint and imperfect Shadow of Beauty which often imposes upon us in cheating Vices. For thus *Pride* aims at *Highness*; whereas thou alone art the *most high* God above all things. And what does *Ambition* pretend to, but *Honours* and *Glory*? whereas thou alone art soveraignly *honourable* and eternally *glorious*. And the *Cruelty* of Men in *Power* seeks to be *fear'd*, and who indeed is to be *fear'd* but God alone; from whose *Power* what, or when, or where, or how, or by whom can any thing be, either by Force or Fraud, withdrawn? And the *Caresses* of the *Lascivious* seek to be *loved*; whereas nothing is so dearly sweet as thy *Love*, nor is any thing so savingly *loved* as that charming *Truth* of thine, in-

finitely exceeding all Beauties and Brightness, And *Curiosity* pretends a Desire of *Knowledge*; when-as it is thou that most perfectly *knowest* all things. Even *Ignorance* itself, and *Folly* affect the Name of *Simplicity* and *Innocence*, because nothing can be found more truly *simple* than thee; and what can be more *innocent*, since thy Works hurt none but the Evil? *Slack* also seeks, as it were, to be at rest; and what sure *Rest* can there be, but in the Lord? *Luxury* desires to be called *Satiety* and *Abundance*; now it is thou that art the Fulness and inexhausted Store of incorruptible Sweetness. *Prodigality* hides itself under the Shadow of *Liberality*; but the most exceedingly *liberal Bestower* of all good things, is no other than thyself. *Avarice* seeks to *possess much*; and thou *possessest* all things. *Envy* quarrels about being *preferred* before others; and what is so *excellent* as thyself? *Anger* seeks *Revenge*; and who executes *Revenge* justly like thee? *Fear* has a Horror of *unusual and sudden* Accidents, Enemies to the things which are loved, in which she seeks to be *safe*; now to thee only it is, that nothing can happen *sudden* or *unusual*; or who can take from thee what thou lovest? Or where is any settled *Safety*, but with thee? *Sadness* pines away for the Loss of those Things, in the Enjoyment of which *Cupidity* was delighted; because she would not have any thing be *taken away*; as nothing can be *taken away* from thee. Thus the poor Soul

Soul goes astray when she turns aside from thee, and seeks out of thee those things, which she can no where find pure and clear till she returns to thee. Perversely and in a wrong Way all those imitate thee, who depart far from thee, and raise themselves against thee; yet even in this perverse Way of imitating thee, they shew that thou art the Creator of all Nature, and therefore that there is no Room therein, whither they can retire, so as to depart quite from thee.

3. What then was it that I loved in that Theft? Or in what did I there, tho' viciously and perversely, imitate my Lord? Was it that I was pleased to act against the Law, by *Deceit* at least, since I could not by *Power*; and thus being a Slave indeed sought to imitate a lame kind of *Liberty*, in doing that in which I might be *free* from Punishment, tho' not *free* from Guilt, by a dark Resemblance of thy *Omnipotence*?

C H A P. VII.

He gives Thanks to God for the Remission of his Sins; and for having been preserved from many other Offences.

1. **B**EHOLD here is that Slave flying from his Lord, and embracing a Shadow. O Corruption! O Monster of Life, and Depth of Death! Was it possible that I should lust after that which was not lawful, barely because it was not lawful? *What Re-*

turn shall I make to the Lord, that my Memory now reflects on these things, and my Soul is not in fear about them? May I love thee, O Lord, and give thee Thanks, and confess to thy Name, because thou hast forgiven me such and so great Sins and wicked Actions. 'Tis owing to thy Grace, and to thy Mercy, that thou hast dissolved like Ice the Sins that I committed. I impute it also to thy Grace, whatsoever other Sins I have not committed; for what Evil was there that I was not capable of acting, who loved such a Crime for the Crime's sake? And I confess, that all have been forgiven me [by Baptism] as well the Evils I committed by my own Will, as those which by thy Providence I committed not.

2. What Man is there, who weighing his own Weakness dares to attribute his Chastity or his Innocence to his own Strength; and so love thee less, as if he were less obliged to thy Mercy, by which thou remittest Sins to those that are converted to thee? For whoever he is, who being called by thee hath followed thy Voice, and hath avoided these things which he here readeth me recounting, and confessing of my Guilt; let him not scorn me, because being sick, I received my Cure from that same Physician, who preserved him from being sick, or rather from being so sick. And therefore let him love thee as much, yea rather more; because by that same Hand by which he sees me

me recovered from so great Maladies of my Sins, he sees himself preserved from being involved in Evils as great.

C H A P. VIII.

He still inquires what it was that he loved in this Theft, and finds that he should not have done it without Company.

1. **W**HAT Fruit had I then, poor Soul, in those things which, now remembering, I am ashamed of, Rom. 6. especially in that Theft, in which I loved the Theft itself, and nothing else: And this itself was nothing, and therefore the more wretched I that loved it. And yet if I had been alone I should not have done it; for such I remember was my Disposition at that time, that if I had been alone I should certainly not have done it. Therefore I loved therein the Company of those with whom I did it; and so loved something besides the Theft, tho' this something is still nothing.

2. For what is it in reality? Who shall here teach me, but he that enlightens my Heart, and discerns the Shades thereof? What is this that comes now into my Mind to seek, and examine and consider? For if I had loved the Fruit which I stole, and only desired to enjoy the same; I might, if this were enough, have executed the Sin alone, and so compassed my Pleasure, without inflaming the Itch of my inordinate Desire,

by the mutual Rubbings of other conscious Minds; but as I had no Delight in the Fruit, the whole Pleasure was in the wicked Action, and was made by the Company of others, who were Partners in the Sin.

C H A P. IX.

What it was that made him commit that Theft.

1. **W**HAT was then that Disposition of my Mind? For indeed it was exceeding filthy, and wretched was I under it. But yet what was it? *Who can understand Sins,* Pl. 18. It was a Laughter, as if the Heart was tickled, that we were deceiving those, who little imagined we were doing any such Thing, and would by no Means have had us done it. Why then did it delight me not to do it alone? Was it because one seldom laughs by one's self? Tho' sometimes Laughter overcomes Persons when they are all alone, when something very ridiculous presents itself to their Senses or Imagination. But this I should never have done alone, I certainly should not.

2. Behold the lively Remembrance of my Soul is before thee, O my God, that I should not have done that Theft alone; in which it was not that which I stole delighted me; but the Stealing, which I should have had no Pleasure in if I had done it alone. O Friendship, too great an Enemy! O Seduction of the

the Mind, and unaccountable Greediness of doing Mischief out of Play and Wantonness; and an Appetite of another's Loss, without any Gain to myself, or Desire of Revenge! But only because 'tis said, *Let us go, let us do it*, and one is ashamed not to be shameless.

C H A P. X.

He aspires to God, the sovereign Rest.

WH O can untie this Knot, that is so involved and entangled? 'Tis very foul, I will look no longer upon it, I will turn away my Eyes. I will look after thee, O Justice and Innocence, ever fair and beautiful, with chaste Eyes and insatiable Satisfaction. With thee is true Rest and Life undisturbed. He that enters into thee *enters into the Joy of his Lord*, St. Mat. 25. and he shall have nothing to fear, but shall be exceedingly well in the sovereign Good. From thee, O my God, I was fallen off, and from thy Stability I was gone too much astray in my Youth, and so became to myself a Land of Misery and Want.

St. AUGUSTINE's Confessions.

BOOK the Third.

CHAP. I.

Of his Journey to Carthage, and the sinful Inclinations he had there.

1. **I** Came to *Carthage*, and there the Frying-pan of vicious Loves was crackling on every Side of me. I was not yet in Love, and I long'd to be in Love, and out of a more secret Want I hated myself because I wanted less. I sought out for one to love, in love with being loved, and I hated Safety and a Way without Snares. Because there was a Famine within me of that interior Food, which is no other than thyself, O my God; and that Famine did not cause a Hunger in me, but I was without any Appetite for incorruptible Aliments; not because I was full, but because the more empty I was, the more I loathed this kind of Nourishment. And for that Reason my Soul was sick, and being full of Ulcers miserably broke out, greedy of being scratch'd by the Touch of sensible Things. Yet if they had not a Soul too, they would not be loved. For to love
love

love and to be loved, affected me most, if I could enjoy the Person that loved me.

2. Thus I defiled the Vein of Friendship with the Filth of Concupiscence, and obscured its Brightness with Clouds sent up from the lowest Hell of Lust: And yet filthy and nasty as I was, I pretended to be fine and well-bred by an Excess of Vanity. And I quickly overtook Love, whose Prisoner I desired to be. O my God, my Mercy, with how much Gall didst thou besprinkle those Sweets unto me, and how good wast thou in so doing? For I was loved, and was in secret admitted to the Band of Fruition; and I pleas'd myself with being fetter'd with those wretched Chains, in which I was to be scourged with the red-hot Iron-rods of Jealousy and Suspicions, and Fears, and Angers, and Quarrels. About this time also I was much carried away with the Shews of the Theatre, full of the Representations of my Miseries, and affording Fewel to my Fire.

CHAP. II.

In what manner he was affected by the Sight of Tragedies.

I. **W**HAT is the Meaning, that here a Man seeks to grieve in beholding doleful and tragical Things, which he himself would not be willing to suffer? And yet he is willing to suffer Grief in beholding of them, and this Grief is his Pleasure. What

is this but a wretched Madness? For so much more is a Man affected by these Things, by how much less he is free from the like Passions. Though when a Man suffers such Things himself 'tis call'd *Misery*, when he is grieved at others suffering them 'tis stiled *Pity*. But what kind of *Pity* is this in fabulous and theatrical Representations? For here the Spectator is not encourag'd to succour a Person in distress, but only invited to grieve, and the more he is made to grieve, the more he applauds the Actor of these Representations. And if these Calamities of Men, either of ancient Date, or only feign'd, are so acted, as not to move the Spectator to grieve, he goes away discontented, and blaming the Performance: But if he is moved to Grief, he stays attentive and weeps with Satisfaction. Do we then love Tears and Sorrow? Surely every one rather desires Joy. Or is it that whilst no one has a mind to be miserable, yet he is willing to be compassionate; and as Compassion cannot be without some Grief, therefore Grief for this Cause alone is loved? and this proceeds from that Vein of Friendship.

2. But whither does this go? whither does it run? why does it fall into the Torrent of boiling Pitch, the vast Whirlpools of filthy Lusts? into which it is wilfully changed and turned, degenerating and cast down from its heavenly Serenity. Must Compassion then be condemn'd? by no means.

means. Sorrow then may sometimes be loved. But beware of Uncleanness, O my Soul, under the Tuition of my God, the God of our Fathers praised and extolled for evermore, beware of Uncleanness, O my Soul. For I am not now without Compassion: but then in the Theatres I rejoiced together with Lovers, when they succeeded in their criminal Intrigues, though these only imaginary in the Play; and when they lost one another, I was griev'd as it were out of Pity; and in both these Affections I took Delight: Now I much rather pity him that rejoices in his Crime, than imagine him to undergo a Hardship who is depriv'd of that pernicious Pleasure, and has lost that wretched Felicity.

3. This certainly is the truer Compassion, but the Heart is not delighted in it. For tho' he is to be commended for his charitable Disposition who grieves at another's Misery, yet he had rather there should be no such Subject for his Grief, if he be compassionate indeed. For except you suppose well-wishing can be ill-wishing, (which indeed cannot be) you cannot suppose that he who truly and sincerely compassionates another is desirous to have him miserable that he may have Compassion for him. Some Grief then is to be approved, none to be loved. Hence thou, O Lord God, who lovest Souls, art far more pure and more incorruptible in thy Mercy than we, because no Grief can wound thee. And who besides thee can attain to this?

But.

But I then poor Wretch loved to grieve, and sought for something to grieve at; when in another Man's Disaster, and that false, and only personated upon the Stage, that Action of the Player delighted me more, and more strongly allured me, which drew Tears from me. But what Wonder, seeing I was then an unhappy Sheep stray'd from thy Flock, and impatient of thy Discipline, covered all over with a nasty Scab? And hence was my Love of Sorrow; not such as might sink deep into my Soul, (for I had no mind to suffer such Things, as I was pleas'd to see) but such as proceeding from things heard and feign'd might as it were only raze the Skin, whence nevertheless, as from the scratching of envenom'd Nails, followed an inflamed Tumour, and an Impostumation, and filthy Corruption. Such a Life as this of mine, could it be call'd Life, O my God?

C H A P. III.

His Concupiscence in the Church. The Ambition of his Studies, and his Conversation amongst the jeering and abusive Wits.

1. **A**ND yet thy Mercy, ever faithful to me, was all this while hovering over my Head, tho' at a distance. Into what Iniquities in the mean time did I run out? And I pursued a sacrilegious Curiosity, which brought me, having forsaken thee, to the treacherous

treacherous Depths below, and the deceitful Service of Devils, to whom I sacrificed my wicked Actions; and in all these Things I was scourged by thee. I also dared in the Celebration of thy Solemnities, within the Walls of thy Church, to give way to Concupiscence, and to drive on even there the Trade of procuring the Fruits of Death, for which thou didst inflict upon me grievous Punishments, but nothing comparable to my Crime, O thou my exceeding great Mercy, my God, my Refuge from the terrible wicked ones, amongst whom I wander'd about with an out-stretched Neck, a Run-away from thee, loving my own Ways and not thine, in Love with a fugitive Liberty.

2. Those Studies also which were called honourable led me away, having an Eye upon the litigious Courts of Justice, that I might excell in them, and become so much the more famous, by how much the more I could deceive Men by my Eloquence. So great is the Blindness of Men, that they even glory in their Blindness. And by this time I was become a Head Scholar in the School of Rhetorick, and I was pleased with Pride, and swelled with Self-conceit; tho' much more modest, O Lord, thou knowest it, and far remote from the Ways of those whom they call *Eversores* [the abusive Wits of the School] for this cruel and diabolical Name is as it were the Badge of their Urbanity. Amongst these I lived with a shameless.

less Bashfulness, because I was not like them; with these I conversed, and was delighted sometimes with their Friendship, but always abhorred their Doings; I mean their *Everfions*, as they call them, by which they impudently fell upon bashful Strangers, and gave them Uneasiness, making their game of them without Cause, only to gratify a malicious Mirth. Nothing sure can more resemble the Actions of the Devils than this way of Acting. 'Tis with Justice they are then called *Everfores*, being themselves first *overted* and perverted by those deceitful Spirits, who are secretly deriding and seducing them, in this very Thing of their delighting to deride and deceive others.

CHAP. IV.

In the Nineteenth Year of his Age, upon the reading of Cicero's Hortensius, he is inflam'd with the Love of Wisdom.

1. **A**MONGST these I then a Youth was learning the Books of Eloquence, in which I desired to be eminent out of a faulty ambitious Motive which look'd no farther than the Pleasures of human Vanity. And now by the usual Course of Learning I was come to a certain Book of one *Cicero*, whose Tongue almost all admire, not so his Breast. This Book contains his Exhortation to Philosophy, and is called *Hortensius*. Now the reading of this Book chang'd my Disposition,

sition, and turn'd my Addresses to thee O Lord, and quite alter'd my Inclinations and Desires. All my vain Hopes immediately appear'd contemptible, and I longed after the Immortality of Wisdom with an incredible Ardour of Heart: And I had now begun to arise that I might return to thee. For it was not now to sharpen the Tongue (which I seem'd to be purchasing at my Mother's Charges, I being now nineteen Years old, and my Father being dead two Years before) it was not I say to sharpen the Tongue that I referr'd the reading of that Book; nor was it the fine Language that there affected me, but the Things that were said.

2. How was I all on fire, O my God, how was I all on fire with a Desire to fly up from these earthly Things to thee, and I did not know what thou wert doing with me? For with thee is *Wisdom*; and the Love of Wisdom by a Greek Name is called *Philosophy*, with the Desire of which these Writings inflamed me. Some there are that seduce by *Philosophy*, palliating and colouring over their Errors with this great and pleasing and honourable Name; and almost all who in those or former Times were such, are in that Book noted and set down: and therein is manifested that wholesome Admonition of thy Spirit, by thy good and pious Servant, *Col. 2. Beware lest any one deceive you through Philosophy and vain Seduction after the Tradition of Men, after the Elements of this World, and not after Christ. For in him dwelleth all the Fulness of the Godhead bodily.*

3. And

3. And I at that time (for thou knowest, O Light of my Heart, that as yet I knew nothing of these Words of the Apostle) was for this one Reason particularly pleased with that Exhortation of *Cicero*, that it strongly excited and enkindled and enflamed me, not after this or that Sect, but to love and seek and pursue, and lay hold on and embrace Wisdom itself whatever it was. And in this so great Ardour one thing only displeased me, that I found not there the Name of Christ. For this Name, according to thy Mercy, O Lord, this Name of my Saviour thy Son, my tender Heart had piously imbibed with my Mother's Milk, and deeply retained. And whatsoever wanted this Name, how learned soever or polite or instructive it might be, did not perfectly take with me.

C H A P. V.

He takes the Scriptures in hand, and is offended with the Lowness of the Stile.

THEREFORE I purposed to turn my Mind to the holy Scriptures, to see what they were. And behold I meet with a Thing not understood by the Proud, nor laid open to Children; but low in its Appearance, high in its Sense, and veiled with Mysteries: nor was I such as could enter into it, or bend down my Neck to its humble Pace. For I had not those Thoughts then, which I express now, when I first look'd upon that sacred

sacred Book ; but to me it then seem'd unworthy to be compar'd to *Tully's* Writings. For the swelling of my Pride could not bear its Humility ; and the Weakness of my Sight did not penetrate into the Inside thereof. Yet it was indeed such as would have grown up with little ones, but I disdained to be a little one, and being puffed up with Pride took myself to be a great one.

C H A P. VI.

He falls into the Society and Errors of the Manichæans.

I. **T**HEREFORE I fell amongst Men proudly doating, exceedingly carnal, and great Talkers, [the *Manichæans*] in whose Mouths were the Snares of Satan, and a Birdlime made up of a Mixture of the Syllables of thy Name, and of that of our Lord *Jesus Christ*, and of the *Paraclete the Holy Ghost* the Comforter. All these Names were ever in their Mouths, but as to the Sound only and Noise of the Tongue, their Heart being void of all that is true. And they said to me, *The Truth, the Truth*; and many they were that repeated this to me, and *the Truth* was no where amongst them ; but they spoke false Things, not only of thee, who art *the Truth* indeed, but also of these Elements of this World thy Creatures, concerning which the Philosophers have spoken true Things, whom nevertheless I ought to pass
by

by for the Love of thee, O my Father, so-
 veraignly good, the Beauty of all Beauties.
 O Truth! O Truth! how entirely even
 then did the very Center of my Soul sigh
 after thee? when they were often repeating
 thy Name to me many Ways, not by Word
 of Mouth only, but also in many and large
 Volumes. And those were the Dishes in which
 they served up to me, who was hungry after
 thee, instead of thee, the Sun and Moon, thy
 beautiful Works indeed, but thy Works only,
 not thyself, nor they thy chief or first Pro-
 ductions; for thy spiritual Works are before
 those corporal ones, tho' glorious and celestial.

2. But it was not after these, nor those,
 but after thyself, O Truth in whom there is
no Change nor Shadow of a Moment, that I
 was hungry and thirsty; and they presented
 me still in those Dishes with glittering Phan-
 toms (a corporeal Divinity) less worthy of my
 Love than this Sun who is true to these Eyes,
 whereas those others were mere Impositions
 upon a deluded Mind. And yet taking them
 to be thee, I fed upon them, tho' with no
 great Appetite, for I had there no Relish of
 thee as thou art in thyself, for these empty
 Fictions were nothing of thee: Neither was
 I fill'd by them, but rather became more
 empty. Eating in a Dream seems like to
 eating when awake; but the Person
 that is asleep is not nourish'd by it, for 'tis
 only a Dream. But those Fictions had no
 Resemblance at all of thee, as thou hast now
 de-

declared thyself to me ; for they were only corporeal Phantoms, false Bodies, better than which are these true Bodies, whether heavenly or earthly, which we discern with the fleshly Sight. The Sight of these is common to us with Beasts and Birds ; and being thus seen they are more certain than when they are only represented to our Imagination : And again, we have a more certain Imagination of them, than when from them we represent to ourselves others more great and infinite, which indeed have no Being at all ; and such were those empty things with which I then was fed, and was not fed.

3. But thou, O my Love, for whom I faint away, that I may become strong, art neither those Bodies which we see, tho' of Heaven, not yet those which we see not there ; for thou hast made them all ; nor do'st thou count them amongst the chiefest of thy Works. How remote then art thou from those Imaginations of mine, those Phantoms of Bodies, which have no Being, more certain than which are the Representations of those Bodies that are real, and the Bodies themselves more certain than their Representations, and yet thou art not these Bodies. Neither art thou the Soul, which is the Life of Bodies. And better and more certain is the Life of Bodies than the Bodies. But thou art the Life of Souls, the Life of Lives, living of thyself, and thou art never changed. O Life of my Soul, where wast thou then, and

at

at how great a Distance from me? And I was in a far Country from thee, not allowed even the Husks of Swine, whom I fed with Husks. For how much better were the Fables of the Grammarians and Poets, than those Cheats? For Verses and Poems and *Medea* flying are certainly more to the Purpose than the five Elements [Fictions of the *Manichæans*] diversely colour'd up to sute the five Caverns of Darknes, which have no Being at all, and are pernicious to them that believe them. For Verses and Poems I may employ in good Subjects: And as for *Medea's* flying, I neither sung it to be believed, nor believed it when I heard it sung; but those other Things I believed.

4. Alas! alas! by what Steps was I led down into the Depths of Hell? For labouring and restless in Quest of Truth, whilst I sought thee, O my God (for to thee I now confess, who hadst Pity on me even when as yet I did not confess) whilst I sought thee, not according to the Understanding of the Mind, in which thou wast pleas'd that I should excell Beasts, but according to the Sense of the Flesh, whereas thou wast more interiour than what was the most intimate in me, and higher than what was highest in me; I light upon that impudent Woman, void of Wisdom, the Riddle of Solomon, Prov. 9. *Sitting upon a Stool at the Door, and saying, come eat willingly the Bread that is hidden, and drink of the sweet stolen Water.*
And

And she led me astray, because she found me dwelling abroad in the Eye of my Flesh, and ruminating within me upon such Things only as I had taken in by that Avenue.

C H A P. VII.

The Questions that stumbled him, and the Solution of them.

1. **F**OR I knew not that which truly is, and was easily moved to assent to those foolish Deceivers, wittily, as they thought, putting such Questions as these to me: *Whence came Evil?* And whether God were concluded in a bodily Shape; and had Hair and Nails? And whether they were to be accounted just Men who had many Wives at once, and who kill'd Men, and offer'd up living Creatures in Sacrifice? with which things, ignorant as I was, I was much disturbed, and going away from Truth, thought I was going towards it, for I did not then know that *Evil* is nothing but the Privation of Good, and that what is nothing good is indeed nothing at all. For how should I discern this, whose Sight, as to the Eyes, could only reach to a Body, and as to the Mind, to a Phantom?

2. Again, I did not know that God was a Spirit, without Length and Breadth of Limbs, whose Being was not any corporeal Bulk or Bigness, for all such Bigness is less in a Part than in the Whole; and, tho' you suppose it infinite, is still less in some Portion of it included within a certain Space,
than

than in its Infinitude, and is not all of it every-where as a Spirit, as God is. And what there was in us, according to which we were like to God; and how we were rightly said in the Scriptures to be made after the Image of God, I was altogether ignorant. And I did not know true interior Justice, which judgeth not by Custom, but by the most righteous Law of an omnipotent God; according to which were fashion'd the Manners of Countries and Times, suitably to those Countries and Times; whereas itself is still the same in all Places and in all Times: And thus were *Abraham*, and *Isaac*, and *Jacob* just, and *Moses* and *David*, and all they that have been prais'd by the Mouth of God; however, silly Men have deem'd them ungodly, who judge according to Man's Day, and measure by the short Span of their own Custom, all the Manners of Mankind. As if one in an Armory not knowing for what Part each Piece was design'd, would be for covering his Head with Greaves and his Feet with an Helmet, and then complain that they did not fit; or as if when upon some Day Traffick is forbidden in the Afternoon, a Person should murmur that he is not then allowed to sell what he might in the Morning; or seeing in any House some Servant taking a Thing in Hand, which perhaps another Servant is not suffer'd to meddle with; or something done behind the Stable, which is not permitted in the Dining-room; should

should take it ill, that in one Dwelling, and the same Family, the same Thing should not be allowed to every one in every Place.

3. Even such are they, who are angry when they hear, that some Things in that Age were lawful to just Men, which are not now allowed; and that God commanded one Thing to them, another Thing to us, for Reasons suitable to the Times, whilst both the one and the other served the same Justice; when-as they see, that in one and the same Man, and on one Day, and in one Family, several Things suit to the several Members, and that what is allowed in one Hour is not allowed in another; and that what is permitted or even commanded, to be done in one Place, is justly forbidden and punish'd if done in another. Is Justice then itself various and changeable? No; but the Times, over which it presides, run not constant and even; for they are (fleeing) Times. And Men, whose Life is short upon Earth, being unable by their weak Sense to connect and reconcile the Causes of past Ages, and of foreign Nations, wherein they have no Experience, with those wherewith they are acquainted, tho' they can well discern in one Body, or Day, or House, what becomes each Part, Hour, Room or Person; are offended in the one Case, and well satisfied in the other.

4. These Things at that time I knew not, and I took no Notice of them: And on every Side they beat upon my Eyes, and I

did

did not see them. And in the Verses that I made, I was not to place every Foot every where, but in different Kinds of Verses in different Manner; and in any one Verse, not the same Foot in every Place; yet the Art itself of Poetry was not therefore different, but comprehended at once all these Varieties. And I did not see that that *Justice*, which good and holy Men obey'd, did far more excellently and sublimely comprehend at once all these Things which God commanded, and in itself never varied, tho' in various Times it distributed and commanded what was proper to each Time, and not all at once. Hence, blind as I was, I censured those holy Patriarchs, not only using Things present according as God had commanded and inspired, but also foreshewing thereby Things to come, according as God had revealed.

C H A P. VIII.

The Law of God, by which Crimes against Nature are prohibited, is eternal and unchangeable.

1. **I**S it then at any Time, or in any Place, unjust to love God with all our Heart, with all our Soul, and with all our Mind, and to love our Neighbour as ourselves? No. And therefore those vicious Actions that are against Nature, are in all Places and at all Times to be detested and punished; such as those of the
Sodomites

Sodomites were, which if all Nations were to commit, they would incur the same criminal Guilt by God's Law, which made not Men to use themselves in that manner. For that Society is violated which we ought to have with God, when the Nature of which he is the Author, is defiled by unnatural Lust. But those Things that are only Crimes against the civil Society of Men, are according to the Diversity of their several Customs and Practices to be avoided; so that a mutual Covenant in any City or Nation, ratified by Custom or Law, ought not to be violated at the Pleasure of any one, whether Native or Stranger: For that Part is justly deem'd shameful and deformed, which does not agree with its Whole. But when God at any Time commandeth a Thing contrary to any such Custom or Covenant, tho' it was never there done before, it must now be done; or if intermitted, it must be restored; or if not formerly instituted, it is then to be enacted. For if a King may in the City, over which he reigns, command something, which never any one before him, nor he himself before had commanded, and is obey'd in such Cases without any Prejudice to civil Society; nay, it would be against civil Society not to obey him, it being a general Agreement of human Society to obey their Kings; how much more ought we without Hesitation to obey God the King of the whole Creation in whatever he commands? For as amongst

the Powers of human Society, the higher Power in point of Obedience is to be prefer'd to the lower, so must God before all.

2. And what is said of vicious Excesses against Nature and their perpetual Unlawfulness, must be said also of Crimes where there is a Desire of hurting others, whether by Contumely, or by Injury; and this, either out of *Revenge*, as when done by an Enemy to his Enemy; or for some temporal *Interest*, as by a Highway-man to a Traveller; or to avoid some *Evil apprehended*, as when done to one we fear; or through *Envy*, as in the Case of one that is unfortunate with regard to one that is more happy, or of one that is in Prosperity with regard to one whom he fears should grow to be his Equal, or is grieved that he is so already; or, infine, merely to take *Pleasure* in others Evils, as when Persons are Spectators of the Gladiators, or delight in deriding and scoffing at others. These are the Heads of Iniquity, which spring from the Pride of Life, and Lust of the Eyes, and Lust of the Flesh; either from one, or from two of them, or from all three: And thus Men live wickedly against the two Tables of the three and seven Commandments, the Instrument of ten Strings, thy Decalogue, O God, most high and most sweet.

3. But what lewd Actions can reach thee, who can't not be corrupted or defiled? Or what Crimes can touch thee, who can't not be

be hurt? But thou revengest that which Men commit against themselves: For when they also sin against thee, they do wickedly *against their own Souls; and Iniquity lieth to itself*; either by corrupting or perverting their own Nature, which thou hast created and regulated; or by the immoderate Use of Things allowed; or by lusting in Things not allowed after that Use, which is against Nature: Or they are guilty in Mind or Words of raging against thee and kicking against the Goad; or breaking down the Pales of human Society, they audaciously delight in private Combinations or Rapines, according to the Dictates of their Pleasure or Passion.

4. And such Things are done when thou art forsaken, who art the Fountain of Life, the *true* Creator and Ruler of the *Universe*; and by private Pride some one thing that is false in some little Part thereof is loved before thee. Therefore it must be by an humble Piety that we must return to thee, and then thou cleansest us from our evil Customs, and shewest Mercy to them that confess their Sins, and hearest the Groans of them that are *fetter'd*, and loosest those Bands which we have made to ourselves; provided that we now no longer advance against thee the Horns of a false Liberty, by the Covetousness of having more, and so incurr the Loss of all, by loving more a private Good of our own, than thee, the universal Good of all.

C H A P. IX.

Of the Sins of Beginners, and that what God commands is always to be done.

1. **A**MONGST these Crimes of Lewdness and Malice, and so many sorts of Iniquities, there are also to be considered the Sins of *Proficients*, which by them that judge right are blamed for falling short of the Rule of Perfection, and yet are valued for the Hopes of future Progress, as the green Blade from which Corn may come. And there are some things again that have some Resemblance with Crimes and yet are no Sins, because they neither offend thee our Lord God, nor are contrary to human Society: As when things are procured for the Service of Life according to the Exigence of the Time, and others know not whether it may not be out of *Covetousness*; or when Persons are punished by a lawful Authority with a good Intention of a charitable Correction, and to others it is uncertain whether it be not out of *Malice*. Hence many Actions, which to Men might have appear'd blameable, have been approved by thy Testimony; and many that have been prais'd by Men, are condemned in thy Eyes: There being often a great Difference between the Appearance of the Action, and the Intention of the Actor, together with the Exigence of

of the secret Circumstance of the Time wherein it is acted.

2. When therefore thou suddenly commandest some unusual and unexpected thing, although it be what thou hast before prohibited, and although thou hidest for the present the Cause of thy Command, and it be withal against the Covenant of some human Society; who doubts but that what thou commandest ought to be obey'd; since that human Society only is truly just which serveth thee? But happy are they that know these thy Commands. For all those extraordinary Things [in the Old Testament] that have been done by them that served thee, were either to exhibit something requisite for the present, or to foretell something to come.

C H A P. X.

The Opinion of the Manichæans of Particles of God- imprisoned in the Fruits of the Earth.

THESE Things I not knowing, derided thy holy Servants and Prophets, and in deriding them deserved myself to be derided by thee. Being brought by insensible degrees to such Fooleries as to believe, when a Fig is gathered, that both it and its Mother Tree weep with milky Tears: Which Fig notwithstanding, if some *Manichæan* Saint should eat (after it had been pluck'd

by the Crime forsooth of another and not his own) his Bowels enclosed, and from thence sent out Angels, nay rather Particles of the Deity, by groaning in Prayer, and belching; which Particles of the sovereign and true God were imprison'd in that Fruit, till they were restored to Liberty by the Teeth and Bowels of some elect Saint. And Wretch as I was I believed more Mercy was to be shewn to the Fruits of the Earth than to Men for whom they were made: For if any one that was hungry, that was not a *Manichean*, should have begged for any, I should have look'd upon the Morsel as condemn'd to a capital Punishment, if it were given to him.

C H A P. XI.

His Mother's Vision concerning his Conversion.

1. *A*N D thou didst send thy Hand from on high, and hast deliver'd my Soul out of this profound Darkeness, whilst my Mother, one of thy Faithful, was weeping for me unto thee, much more than Mothers weep for the corporal Death of their Children. For she look'd upon me as dead, by the Faith and the Spirit which she had from thee, and thou wast pleas'd graciously to hear her, O Lord. Thou didst hear her, and despis'dst not her Tears, when flowing from her they water'd the Ground under her Eyes, in every Place where she pray'd, and thou wast

wast pleas'd to hear her. For whence but from thee was that Dream, with which thou didst comfort her, assuring her that I should again live with her, and have the same Table in the House with her, which she had begun to be averse from, as detesting the Blasphemies of my Errors? For she saw herself standing upon a certain Rule of Wood, and a beautiful young Man coming towards her, chearful and smiling upon her, whereas she was sorrowful and spent with Grief, who having ask'd her the Cause of her Sorrow and of her daily Tears, with Intention to instruct her, not to learn of her; and she having answered that she bewail'd the Loss of me; he bid her be easy, and to look and see that *where she was I was also*: upon which looking, she perceiv'd me standing by her upon the same Rule. From whence was all this, but from thy Ears being open to the Cry of her Heart?

2. Oh! thou good Almighty! who hast as much Care of each one of us, as if thou hadst no one else to take care of; and as much Care of all as of each one; whence also was it, that when she related this Vision to me, and I was endeavouring to draw it to this Sense, that she rather should not despair of being one Day what I was, she readily without any Hesitation answer'd, *No, not so, for it was not said to me, where he, there also you; but where you, there he also?*

I confess to thee, O Lord, as much as I remember, (and I have often spoke of it) that this thy Answer given by my Mother when awake, (no ways put to a Stand by that false tho' plausible Interpretation, and so readily discerning the Truth, which I before she spoke had not observed) struck me at that time more than her Dream, by which that pious Woman had her Joy, which was to come so long after, foretold her for the Comfort of her present Uneasiness so long beforehand.

3. For there succeeded yet almost nine Years in which I still lay wallowing in that Mire of the Deep, and in the Darkness of Error, often making Efforts to rise, and falling back into a worse State, whilst that chaste devout and sober Widow (such as thou lovest) more chearful indeed now in her Hopes, yet no ways slacker in her Sighs and Tears, ceased not in all the Hours of her Prayers to bewail me in thy Sight. And her Prayers were admitted into thy Presence, and yet thou sufferedst me to go on still and to be involved in that Darkness.

CHAP. XII.

The Answer of a holy Bishop concerning his Conversion.

1. **I**N the mean time thou gavest her also another Answer, which I call to my Remembrance ; for I pass over many things, because

because I make haste to those, which press me more to confess to thee ; and many things I have forgot. Thou gavest her therefore yet another Answer, by a Priest of thine, a certain Bishop nursed in thy Church, and well read in thy Books : Whom when she solicited to vouchsafe to confer with me, to confute my Errors, to unteach me that which was evil, and teach me that which was good (an Office which he used willingly to perform when he met with Persons that were tractable) he desired to be excused ; and that very prudently, as I since have understood ; alledging that I was as yet indocile, because I was puffed up with the Novelty of that Heresy, the more because, as she also had told him, I had already puzzled many unexperienced Persons with certain Quibbles. But let him alone, said he, only pray to our Lord for him ; he will at length by reading discover what that Error is, and how great its Impiety.

2. At the same time he told her, how he himself when a little one was by his deceived Mother given to the *Manichæans*, and had not only read but also copied out almost all their Books, and had of himself found out, without any one's disputing with him, or convincing him, how much that Sect was to be abhorred, and had therefore forsaken it. When he had told her this, and she was not yet satisfied, but persisted still importuning him with many Tears that he would see me and

discourse with me ; he being now a little disgusted with her Importunity, said to her, *Go your way, God bless you, for it cannot be that a Child of those Tears should perish.* Which Words, as she hath since many times told me, she receiv'd as an Oracle from Heaven.

St. AUGUSTINE'S Confessions.

B O O K the Fourth.

C H A P. I.

From the nineteenth to the twenty-eighth Year of his Age, he continues addicted to the Manichæans.

I. **F**OR this Space of nine Years, from the nineteenth to the twenty-eighth Year of my Age, we were seduced and did seduce, being deceiv'd and deceiving others in various inordinate Desires ; openly by what they call the *liberal Sciences*, secretly by the false Name of Religion ; proud in the one, superstitious in the other, in both vain. Following the Emptiness of popular Glory, as far as the Applauses of the Theatre, and
con-

contentious Disputes, and Strifes for Crowns of Hay, and the Fooleries of Shews, and the Intemperance of Lusts; and seeking in that false Religion to be purged from these Uncleanesses, by carrying Food to those who are called the *Elect* and the *Saints*, which in the Shop of their Stomach was to be moulded into Angels and Gods, by whom we were to be delivered. Such things I followed and practised with my Friends, deceiv'd with me, and by me.

2. The proud and such as are not yet savingly cast down and broken by thee my God, may laugh at me if they please, but I confess to thee my Disgraces in thy Praise. Suffer me, I beseech thee, and enable me to go through with my present Memory all the past Rounds of my Errors, and sacrifice to thee a Victim of Joy. For what am I to myself without thee but a Guide to a Precipice? or what am I when it is well with me, but one sucking thy Milk, and enjoying thee the Food that perisheth not? Or what is any Man, since he is but Man? But let the strong and the mighty laugh at us; we that are weak and poor will confess to thee.

C H A P. II.

He teacheth Rhetorick; keeps a Concubine; refuses the Assistance of a Magician, promising him Victory in a Prize of Poetry upon the Theatre.

1. **I**N those Years I taught Rhetorick, and sold to others the Art of overcoming by Eloquence, whilst I myself was overcome by inordinate Desires. Yet I rather wish'd, O Lord thou knowest, to have good Scholars, as they are commonly called Good; and without Deceit I taught them Deceits: not for to use them against the Life of the Innocent, but sometimes in Defence of the Guilty. And thou, O God, didst behold from afar off that Faith staggering as it were in a slippery Place, and sending out some few Sparks in the midst of a Cloud of Smoak, which in that Station I exhibited towards those *that were in Love with Vanity and sought after lying*, Psalm 4. being no better myself.

2. In those Years I had Conversation with one, not join'd to me by lawful Marriage, but chosen by the wandering Heat of imprudent Passion. Yet I had but one, and kept faithful to her: That I might experience by myself the Distance there is between the right way of the matrimonial Contract made for the Sake of Issue, and the Covenant of a lewd Love, where Children
are

are born undesired, though when once born they oblige us to love them.

3. I remember also that when I had undertaken to try upon the Theatre for a Prize in Poetry, a certain Southfayer sent to me to know what Reward I would give him, that by his Help I might overcome; and that I detesting and abominating such filthy Mysteries, answer'd, that if the Crown that was to be obtain'd were even of immortal Gold, I would not permit a Fly to be sacrificed to give me the Victory. For his Purpose was to sacrifice some living Creatures, and by those Honours he pretended to invite some Dæmons to my Assistance. But this Evil I did not reject for the chaste Love of thee, O God of my Heart: For I did not know how to love thee, since I could think of nothing but corporeal Brightnesses, which I mistook for thee. And does not a Soul that gives way to such Fictions go a whoring from thee, and *trust in false Things, and feed the Winds?* But I would not forsooth that any Sacrifice should be offer'd to the Devils for me, whilst I sacrificed myself to them by my Superstition. And what is it else to feed the Winds, but to feed those wicked Spirits, that is, by Error to become their Sport and their Laughing-stock?

C H A P. III.

He is addicted to judicial Astrology, from which a learned Physician strives to dissuade him.

1. **T**herefore I made no Scruple of consulting those Planet-gazers, whom they call Astrologers, as if they made no Sacrifice, nor directed any Prayers to any Spirit in their Divinations, which yet Christian and true Piety rejects and condemns. For it is good to confess to thee, O Lord; and to say, *Have Mercy on me, heal my Soul, for I have sinned against thee*, Ps. 40. And then not to abuse thy Indulgence by taking Liberty to sin again; but to remember that Saying of our Lord, St. John 5. v. 14. *Behold thou art made whole, sin now no more, lest something worse befall thee*. But these Men seek to destroy those wholesome Precepts, when they say, from Heaven is the inevitable Cause of thy Sin; and *Venus* has done this, or *Saturn*, or *Mars*: That Man, forsooth, who is but Flesh and Blood, and proud Rotteness, might be without Fault, and the Blame might be cast upon the Creator and Ruler of the Heavens and the Stars. And who is this but our God, the Sweetness and Origin of Justice, *who renderest to every one according to his Works*, Mat. 16. and *despise not a contrite and humbled Heart*, Ps. 50.

2. There

2. There was at that time an ingenious Man, most skilful in the Art of Physick, and very famous in that Profession; who as *Pro-consul* had with his own Hand set that *agonistical Crown* on my sick Head, but not as my Physician. For thou alone canst cure such Diseases; *who resistest the proud, and givest Grace to the humble*, St. James 4. 1 St. Pet. 5. Yet even by this old Man thou wast not wanting to offer me thy helping Hand, and didst not forbear to administer Physick to my Soul. For after that I was become familiar with him, and was an assiduous and attentive Hearer of his Discourses, (which without Ornament of Words were agreeable and grave for the Vivacity of his Sentences) he understood by my Talk that I was addicted to the Books of the *Casters of Nativities*; and he kindly and fatherly advised me to throw them away, and not idly to bestow upon that empty Study my Care and Pains necessary for more useful Things; telling me, that himself in his younger Days had applied himself to that Study, so far as to intend to make Profession of it for his Livelihood; and if he could understand *Hippocrates*, he certainly was not incapable of understanding also that kind of Learning; yet that he had quitted it, to betake himself to the Study of Physick, for no other Reason but that he had plainly discovered the Falsity of that pretended Science, and was unwilling to owe his Maintenance to Tricks and Deceit.

ceit. But you, said he, have the Profession of Rhetorick whereby to subsist, and follow this fallacious Study, not out of Necessity, but free Choice; so that you ought so much the sooner to give credit to me, who have labour'd to attain Perfection in it, with a Design to get my Living by it.

3. Of whom when I had demanded, how then it came to pass that so many Things were told true in that Profession? He answer'd, as he could [being no Christian] that this was to be attributed to the Power of *Chance*, every where diffused through the whole Body of Nature. For if by dipping at hap-hazard into the Pages of a Poet, treating and intending quite another Thing, the Consulter often lights upon a Verse strangely consonant to the Business in hand; he said it was not to be admired, if out of the Soul of Man, not knowing what it was doing (from some superiour Instinct) by Chance, not by Art, something should be deliver'd agreeable to the Condition and Actions of the Inquirer. And this thou procuredst for me from that Man, or through him, and imprintedst in my Memory, what I should afterwards by myself farther inquire into. Yet at that time, neither he, nor my dearest *Nebridius*, a very good young Man and very prudent, laughing at all this Sort of Divination, could persuade me to lay aside these Things; for I was more moved by the Authority of those Writers, and could as yet discover no certain
Demon-

Demonstration, such as I was in quest of, whereby it might without any Ambiguity appear to me, that the Things which were truly foretold by these Men when consulted, were deliver'd by Hap-hazard, and not by any Art or Knowledge which they had from considering the Stars.

C H A P. IV.

His great Grief at the Death of a dear Friend whom he had engaged in his Errors, but who was baptized before his Death.

1. **I**N those Years, when I first began to teach in the Town where I was born [*Thagaste*] I had a Friend, whom the Society of the same Studies had made exceedingly dear to me; one of the same Age, and equally flourishing in the Bloom of his Youth. We had grown up together from Children, and went to School together, and play'd together: Tho' at that time he was not so great a Friend as afterwards: nor indeed was he so afterwards, according to the Rule of true Friendship; for that Friendship only is true, by which such as adhere to thee are united together by thee, by *Charity shed abroad in our Hearts, by the Holy Ghost who is given unto us*, Rom. 5. 5. But yet that Amity was exceeding sweet, formed by the eager Pursuit of the like Studies. For I had also perverted him from the true Faith, of which he had but an imperfect Knowledge, to those
super-

superstitious and pernicious Fables, for which my Mother was bewailing me. And in his Mind he was going astray with me, nor could my Soul be any where easy without him. And lo thou pursuing close upon the Backs of us thy Fugitives, at once both the God of Revenge and the Fountain of Mercy, who by wonderful Ways convertest us to thee, didst take that Man out of this Life when he had scarce compleated one Year in that Friendship, sweet to me beyond all the Sweets of that my Life.

2. Where is the Man that can enumerate thy Praises, which he hath experienced in himself alone? What didst thou do at that time, O my God; and how unsearchable was the Abyss of thy Judgments? For he being ill of a Burning-fever, lay a long time without Sense in a mortal Sweat; so that his Recovery being despair'd of he was baptized in that Condition: Whilst I did not care what they did; presuming that his Soul would rather retain what he had received from me, than what was done to his Body without his Knowledge. But it proved far otherwise, for he was relieved, and recovered. And presently, as soon as I could speak with him (which was as soon as he could speak, for I departed not from him, and our Intimacy was too great to prohibit me) I offer'd to make a Jest to him, expecting that he would do the same, of the Baptism he had received, when he was quite out of his Senses,

Senses, tho' by this time he had been acquainted that he had received it. But he had an Horror of me as of an Enemy, and with a wonderful and unexpected Liberty admonished me, that if I meant to continue a Friend, I should speak no more to him in that manner. At which I being astonish'd and troubled, thought it best nevertheless to defer the giving Scope to the Motions of my Breast, till he had recover'd his Strength, and was in a more proper Condition for me to deal with him as I had a mind. But he, happily snatch'd out of the Hands of my Madness, that with thee he might be reserved for my Comfort, within a few Days, when I was absent, was again seiz'd by the Fever and died.

3. With what Grief was my Heart then darken'd, and how did every Thing that I saw look like Death? My own Country became a Punishment to me, and my Father's House a wonderful Misery, and all Places or Things in which I had communicated with him, were turned into a bitter Torment to me, being now without him. My Eyes every where wanted him, and he was nowhere presented to me; and I hated all Things, because they had him not. Nor could they now tell me, behold he will come, as before in his Life-time, when he was absent. And I was become a great Rack to myself: And I asked my Soul, *Why she was sad,*

sad, and why she disturbed me so? P/. 42.
 And she knew not what to answer me. And if I said to her, *Hope in God*, she had good Reason not to obey me, for the dear Man she had lost was a far better and truer Thing than the Phantom of a God in which I bid her hope. Weeping was then the only Thing that was sweet to me, and had succeeded my Friend in the dearest Place of my Affection.

CH A P. V.

Why Mourning is so pleasant to the Afflicted.

AND now, O Lord, those Things are long since past, and my Wound has been heal'd by Time. May I learn from thee, who art the Truth, and apply the Ear of my Heart to thy Mouth, that thou may'st tell me, why Weeping is pleasant to them that are in Misery. Hast thou, tho' thou art present every-where, cast away our Misery at a distance from thee? And thou remainest in thyself, whilst we are rowl'd about in various Experiments: And yet if we were not to bemoan ourselves in thy Ears, no Spark of Hope would remain. From whence then is a sweet Fruit gather'd, from the Bitterness of Life, in groaning, and weeping, and sighing, and bemoaning ourselves? Is this Sweetness from the Hope that thy Ears are there to hear us? This would be right in the Case of Prayers, where there is a Desire of obtaining. But is it so in the Grief

Grief for a Thing lost, and in the Mourning with which I was then overwhelmed? For I had no Hopes of his returning to Life, neither did I petition for this by my Tears, but I only grieved and lamented, because I was miserable; and had lost my Joy. Or is Weeping indeed in itself a bitter Thing, and yet in these Cases gives us a Pleasure, by reason of the Loathing we have for the Things we delighted in before, which we now abhor?

C H A P. VI.

The Horror he had for Death, which had snatch'd away his Friend.

1. **B**UT why do I speak of these things? For 'tis not now Time to ask Questions, but to confess to thee. I was miserable, and every Soul is miserable, that is tied down by Love to perishable Things, and she is torn in Pieces when she is separated from them, and then she feels that Misery, by which she was also miserable before she lost them. It was so with me at that time, and I wept most bitterly, and in that Bitterness I placed my Repose. Thus was I miserable, and yet I loved that Life, miserable as it was, more dearly than my Friend; for tho' I would fain have changed it, yet I was unwilling to lose it any more than him; and I know not whether I should have been willing to lose it even for him: As they tell of *Orestes* and *Pylades*,

Pylades, if it be not a Fable, that they strove to die for each other, or at least together; because it was to them worse than Death not to live together. But for my Part, there was, I know not what, quite contrary Disposition at that time in me; for I loathed Life exceedingly, and yet feared to die. I believe the more I loved him, the more I hated and feared Death, as a most cruel Enemy, that had taken him away from me, and thought that she would suddenly devour all other Men, because she had that Power over him. Such, I remember, was my Disposition at that time.

2. Behold my Heart, O my God, behold and see within me, that I remember this; O thou my Hope, that cleanseſt me from the Impurity of ſuch Affections, directing my Eyes to thee, and plucking my Feet out of the Snare. For I wonder'd that the reſt of Mortals could live, becauſe he was dead whom I had loved, as if he were never to die; and I much more wonder'd, that I myſelf, who was *another he*, could live when *he* was gone. Well did one ſay of his Friend *Animæ dimidium meæ*, * that he was *one half of his Soul*; for I thought that my Soul and his was but one Soul in two Bodies: And therefore I loathed Life, becauſe I was unwilling to live by *halves*; and therefore

* *Horace ſpeaking of Virgil.*

perhaps I was afraid to die, lest *whole* he should perish whom I had loved so much. *

C H A P. VII.

Unable to bear the Sight of the Place where they had lived together, he leaves Thagaste and goes to Carthage.

1. **O** Madness, that knows not how to love Men like Men ! O foolish Man that I then was, so immoderately to take to heart human Accidents ! Therefore I was restless, and sigh'd, and wept, and was distracted, and bereft both of Ease and Counsel. For I carried about with me a Soul all wounded and bleeding, impatient to be any longer carried by me, and where to lay it down to rest I did not find. It could take no Delight in pleasant Groves, nor in Plays and Musick, nor in fragrant Odours, nor in elegant Banquets, nor in the Pleasures of the Chamber and the Bed, nor infine in Books and Poems. All things look'd gawdy, even the very Light, and whatever was not He, was loathsome and distastful to me, except Sighs and Tears, for in these alone I found some small Ease.

2. But when my Soul was taken off from thence, I was weigh'd down by the grievous Burthen of my Misery, which by thee, O Lord, was to be lightned and cured. I

* St. Augustine in his *Retractions*, l. 2. c. 6. censures this Expression as light and unworthy the Gravity of a Confession made to God,

knew it, but had neither Will nor Ability to redress my Misery by applying to thee: The less because thou wast not to me any thing solid or stable, when I essayed to think of thee. For it was not thou but a vain Phantom and my own Error that was my God. And if I endeavour'd to place my Soul there that it might rest, it came tumbling down for want of a Stay thro' the empty Air, and fell back upon me, and I still remain'd to myself an unhappy Place, where I could neither be, nor yet get away. For whither could my Heart fly from my Heart? whither could I fly from myself? and where would not myself follow me? However, I fled from my own Country, for my Eyes missed him less where they were not used to see him; and from *Thagaste* I came to *Carthage*.

C H A P. VIII.

His Grief is allayed by Time, and by new Friendships.

1. **T**IMES are not idle, but as they rowl away by these our Senses, they produce wonderful Effects in the Soul. Behold they came and pass'd Day after Day, and in coming and passing they imprinted in me other Images, and other Remembrances, and by degrees renewed in me my former kinds of Delights, to which that Grief of mine gave place. But there succeeded to it, not indeed other Sorrows, yet the Causes of other

other Sorrows. For whence had that late Grief so easily and so deeply wounded me, but because I had poured out my Soul upon the Sand, by loving one that was to die, as if he had never been to die: And what now most of all repaired and diverted me was the Comforts of other Friends, with whom I loved something else instead of thee: And this was that grand Fable and long-spun Lye [of *Manicheism*] which through the Ears corrupted our itching Minds by its adulterous Rubbings: nor did this Fable die to me, when any of my Friends died.

2. There were other things also in my Friends which more affected my Mind, as to chat together, and to laugh together, and to do mutual friendly Services to one another; to read pleasant Books together; to jest together, and then to be grave together; to dissent from one another sometimes without ill Will, as a Man would do from himself, and by this disagreeing in some few things to season as it were and better relish our agreeing in many others; to teach one another something, or to learn something from one another; to wish for one another when absent with Uneasiness, and to receive one another with Joy when returned home: By these and such like Signs proceeding from the Heart of such as mutually love one another, thro' the Countenance, thro' the Tongue, thro' the Eyes, and thro' a thousand agreeable Motions, as it were by so much Fuel, to

melt down Souls, and of many to make them one.

CHAP. IX.

All human Friendship defective in comparison with divine Charity.

THIS it is that is loved in a Friend, and so loved that a Man's Conscience accuses itself, if he loves not him that loves him again, or loves not that Man again that loves him first; seeking nothing from him in the carnal way, but only Demonstrations of his Benevolence. Hence is that Mourning when a Friend dies, and that Darknes of Sorrows, and a Heart lamenting at its Sweetness being turn'd to Bitterness, and from the Loss of the Life of the Dead, even the Death of the Living. Ah! blessed is he that loveth thee, O Lord, and his Friend in thee, and his Enemy for thee: For he alone never loseth any thing that is dear, to whom all are dear only in him whom he never loseth: And who is this but our God, the God that made Heaven and Earth, and filleth Heaven and Earth, and who made them by filling them? No one loseth thee but he that leaveth thee. And whither doth he go that leaveth thee, or whither doth he fly but from thee pleased to thee offended? For where can he be where he does not find thy Law in his Punishment? And thy Law is Truth, and Truth is thy self.

CHAP.

C H A P. X.

*All things loved, besides God, pass away,
and leave the Lover to embrace Sorrows.*

1. **O** God of Powers, convert us to thee, and shew us thy Countenance, and we shall be saved, Psalm 79. For which way soever the Soul of Man turneth itself, it lights upon Sorrows, excepting only when it turns to thee: Although it fastens upon beautiful things abroad from thee, and from itself; which yet could have no Being, if they were not from thee. All these have their rising and their setting; and in their rising they begin (as it were) to be, and they grow up towards their Perfection, which when they have attain'd, they fade away, and they perish; for all Things fade away, and all die: So that when they rise and tend towards their Being, the more speedily they advance *to be*, the more haste they make *not to be*. Such is their Condition; and more than this thou hast not given them, because they are but Parts of things, which subsist not altogether, but by one going off and another coming on make up by this Succession the Whole of which they are the Parts. As it is with regard to our Speech, which is in like manner compounded of a Succession of significant Sounds; for the whole Speech cannot be perfected, unless each Word give way when it hath sounded its Part, and make room for another to succeed it.

2. May my Soul from these Things take occasion to praise thee, O God the Creator of all Things; but suffer her not to cleave to them by the Glue of Love thro' the Senses of the Body. For they go on the Way they were going towards their *not being*, and leave the Soul wounded with pestilent Desires because she would feign have them still be, and would feign take her Rest in the Things she loves: And there is no room for her to rest in them; for they never stand still, but run away, and who can follow them with the Sense of the Flesh when they are gone, or hold them fast when they are at hand? For the Sense of the Flesh is slow, because it is but the Sense of the Flesh, and such is the Condition of it. It is sufficient for the Ends for which it was made; but it is not able to detain and hold fast Things that never stand still, but are always running from their appointed Beginning to their appointed End. For in thy Word by which they were created they all hear their appointed Race, *from hence you shall set out, and hitherto you shall run.*

C H A P. XI.

He encourages his Soul to run to God the only perfect and unchangeable Good.

1. **B**E not vain, O my Soul; so as to let the Ear of thy Heart be deafened with the Noise of thy Vanity. Harken thou also to this *Word* which calls upon thee to return,

turn, and that with it is the Place of undisturbed Rest, where Love is never forsaken, if it forsake not. Behold those things all pass away that others may succeed, and that this lower World may thus be compleated with all its Parts. But do I any where depart, saith the *Word* of God? There then fix thy Dwelling, O my Soul, there recommend all that thou hast from thence, now at least after having been wearied out with Delusions. Recommend over to Truth all that thou hast from Truth, and thou shalt lose nothing; and what has been corrupted in thee shall flourish again, and all thy Diseases shall be healed, and these inconstant perishable things of thine shall be reformed and renewed and fixed with thee; nor shall they sway thee down whither they naturally tend, but shall stand with thee and remain with thee, with that God who ever stands and ever remains. [or to the ever standing and remaining God]

2. Why dost thou suffer thyself to be perverted and to follow thy *Flesh*? Let it now be converted and follow thee. Whatever thou perceivest by it is but in *Part*, and thou knowest not the *Whole* of which these are *Parts*, and yet it delighteth thee. But if the Sense of thy *Flesh* were capable to comprehend the *Whole*, and had not itself also been justly confined for thy Punishment to the Prospect only of some small *Part*; thou would'st have wish'd for a speedy passing away

away of all that which for the present exists, that thou might'st receive more Pleasure from the Succession of all the rest. For by the same Sense of the Flesh thou hearest all that which we speak, and yet would'st not have any one Syllable to stand still, but to fly away, that others may succeed, and so thou may'st hear the Whole : So it always is with things that make up one Whole ; yet so that those things are never all together of which that Whole is made. All together would delight more than each apart, if they could be perceiv'd altogether. But far better than all these is he that made all, and he is our God : and he never passeth away, because he has nothing to succeed in his Place. If then Bodies [the Objects of thy corporeal Senses] please thee, take occasion from them, to praise God, and turn thy Love from them upon him that made them ; lest in these Things that please thee, thou displease him.

C H A P. XII.

That Souls are to be loved in God, and to be carried with us to God.

I. **O**R if Souls please thee, let them be loved in God, because they also are subject to change, and being fixed in him stand steady ; otherwise they would go and pass away. In him then let them be loved, and take along with thee to him as many of them as thou canst, and say to them, *this is he whom we must love* ; 'tis he that made all these

these Things, and he is not far off: for he did not make them, and then go away from them; but they are *from* him and *in* him. Behold where he is, even where Truth is relish'd, he is in the most inward Part of the Heart; but the Heart has stray'd away from him. *Sinners return to your Heart*, Isai. 46. and be united to him that made you. Stand with him, and you will stand indeed; rest in him, and you will be at rest. Whither are you going into craggy Ways? whither are you going? The Good that you love is from him, but what is it in comparison with him? It is good and sweet; but it will justly be made bitter, because it is unjustly loved, when for it he is forsaken who made it.

2. To what Purpose is it for you to be still still treading those hard and toilsome Paths? Rest is not there where you seek it. Seek what you are seeking, but it is not to be found where you are seeking it. You seek for a happy Life in the Region of Death: It is not there. For how should there be *happy Life* where there is no *Life*? And our Life itself came down hither, and underwent our Death, and so slew Death out of the abundance of his Life: and he thundered calling out unto us, that we should return hence to him, to that secret Place, from whence he at first came forth to us into the Virgin's Womb (where he espoused to himself this human Creature our mortal Flesh, to the end that it might not be ever mortal) and

thence *like a Bridegroom going forth of his Bed-chamber, he rejoiced as a Giant to run his Course*) Pf. 18, for he was not slow paced, but he run all the Way, calling upon us by his Words, by his Deeds, by his Death, by his Life, by his descending, by his ascending, calling out unto us to return to him. And he withdrew himself from our Eyes, that we might return into our Heart, and might find him there.

3. He is gone away, and behold he is here. He would not stay long with us, and yet he hath not left us. For he is gone thither from whence he never departed; because the World was made by him, and he was in this World; and he came into this World to save Sinners, to whom my Soul now confesseth, that he may heal her, because she has sinn'd against him. *O ye Sons of Men, how long will you be so heavy hearted?* Psalm 4. Is it possible, that after Life has come down to you, you will not ascend and live? But whither did you then ascend when you set up yourselves on high, and turn'd your Face against Heaven? You must descend [by Humility] if you would ascend, and ascend to God. For you fell by ascending [by Pride] against him. Tell these Things to the Souls thou lovest, that they may weep in this Vale of Tears, and so carry them with thee to God; for 'tis from his Spirit thou tellest them these Things, if thou speakest inflamed with the Fire of Charity.

C H A P. XIII.

He writes his Books de Pulchro & Apto.

THESE Things I did not then know ; and I was in love with these lower Beauties, and was going into the Deep ; and I used to be saying to my Friends, *Do we love any thing but what is fair and beautiful ?* What then is that which is fair, and what is this Beauty ? What is it that attracts us, and attaches us to the Things we love ? For if there were not in them a Gracefulness and Beauty, they would not attract us. And I observed and perceived, that in the Bodies themselves their whole Composition was one thing, from which they were call'd *fair and beautiful* ; and another Thing that Decency which is found in Things, by which they are *fit* or aptly suited to one another, as a Part of the Body is to the Whole, or a Shoe to the Foot, and the like. And these Speculations of mine, from the Multiplicity of my Thoughts, sprung up, so as to compose upon this Occasion certain Books *De Pulchro & apto*, Of *Fair* and *Fit* ; I think two or three ; O God, thou knowest, for I have forgot, and I have them not at present, but they are strayed from me I know not whither.

C H A P. XIV.

He dedicates these Books to Hierius the Roman Orator, and why.

1. **B**UT what was it that moved me, O Lord my God, to address these Books to *Hierius* the Orator of *Rome*, whom I had never seen; but I loved the Man for the Fame of his Learning, which was much renowned; and I had heard of some of his Sayings, and I was taken with them; but I was pleased the more, because others were pleased with them; and they cried him up, admiring, that being a *Syrian* by Birth, and trained up first in the *Grecian* Eloquence, he had become so great a Master also in the *Latin*, and was most knowing in all Things appertaining to the Study of Wisdom. A Man is prais'd, and tho' absent is loved. Does then this Love enter into the Heart of the Hearer from the Mouth of the Praiser? No, certainly. But from one Lover, another is enkindled with Love. For hence is Love conceived for a Person that is praised, when he that praiseth him is supposed to commend him with an undissembling Heart, that is, when one that loves him commends him. For in this manner did I love Men at that time, according to the Judgment of Men, not according to thy Judgment, O my God, which deceives no Man. But why then was I not affected with his Praise, as with that of
some

some famous Charioteer, or Huntsman, that is cried up by the People, but with a far different and more serious Affection, and so as I myself also would have been glad to have been praised? For I should not have been willing to be prais'd or loved, as Stage-players are (tho' I also at that time praised them and loved them) but should rather have chosen to be unknown, than to be known in that manner, and even to be hated, rather than to be loved in such a manner. Where are distributed the Weights of such various and different Loves in the same Soul? How is it that I love that in another Man, which same Thing if I did not hate, I should not detest in myself, and reject it from me, whereas we are both equally Men? For we may not say the same of a Stage-player, who is Partaker of the same Nature with us, as of a good Horse, who is loved by a Man, who yet would not, if he could, be the Thing he loves. Do I then love in a Man, what I hate to be, tho' I am a Man? Man himself is a great Deep, of whose very Hairs, O Lord, thou keepest an Account, and not one is wanting in thee; and yet his Hairs are more easily number'd than his Affections and the Motions of his Heart.

2. But this Orator was of the Number of those whom I loved in such manner, that I would have been glad to be the like: And I went astray through Pride, and was carried about with every Wind, and yet was steered
by

by thee, tho' exceeding secretly. But whence do I know, and whence do I so confidently confess to thee, that I loved him more from the Love of those that praised him, than from the Things themselves for which he was praised? Because if the same Men, instead of praising him had disparaged him, and related those same Things of him with Contempt and Scorn, I should not have been so taken with him. Yet certainly those Things would not have been otherwise, nor the Man himself another, but only different the Affection of the Relaters. See where a weak Soul lies, that is not yet fixed upon the Solidity of Truth! As the Gales of Tongues blow from the Breasts of fallible Men, so is she carried and turned and whirled about, and her Light is intercepted by Clouds, and she sees not the Truth; and yet behold it stands before us. And it seemed to me a great Matter, if my Stile and my Studies were known to such a Man: Which if he approved, I should be still more inflamed; but if he disapproved them, it would have wounded my vain Heart that was void and empty of thy Solidity. And yet that *Fair and Fit*, concerning which I wrote to him, I turned over with Delight in my Mind under the Eye of my Contemplation, and admired it by myself all alone where I had no one to praise it with me.

C H A P. XV.

His false Imaginations concerning these Things.

I. **B**UT I did not as yet see the Hinge of so great a Matter in thy Art, O thou Almighty, *who alone workest wonderful Things*; and my Soul ranged through corporeal Forms; and I defined that to be *Fair*, which is absolutely graceful of itself, and that to be *Fit*, which is graceful by its Application to another; both which I maintain'd by corporeal Instances. And I turned myself to the Nature of the Soul; and the false Opinion which I had of spiritual Beings did not suffer me to discern the Truth. And such was the Power of Truth, that it was still flashing upon my Eyes; and I turn'd away my winking Mind from Things incorporeal to Lineaments, and Colours, and swelling Magnitudes. And because I could not see these Things in my Soul, I thought I could not see my Soul. And whereas in Virtue I loved *Peace*, and in Vice hated *Discord*, I remarked a certain *Unity* in the one, and a *Division* in the other: And I imagined that the rational Mind, and the Nature of Truth, and the sovereign Good [*summum bonum*] consisted in that Unity; and in that Division I know not what Substance of irrational Life, and the Nature of the sovereign Evil [*summum malum*] which, Wretch as I was, I took to be not only a Substance, but also a Life,

Life, and yet not to have its Being from thee, O my God, from whom are all Things: And the one I called *Monade* or Unity, as it were a Mind without any Sex; the other a *Dyade* or Duality, viz. *Wrath* in Crimes of Malice, and *Lust* in Impurities; not knowing what I said.

2. For I did not then know, nor had I learnt, that Evil was no Substance at all; and that our Mind itself was not the sovereign and unchangeable Good. For as Crimes of Malice are then committed, when that Motion of the Soul, in which Force is seated, is faulty, and behaveth itself insolently and turbulently; and Impurities then, when that Affection of the Soul, wherein carnal Pleasures are received, is intemperate; so also Errors and false Opinions are Stains in Life, if the rational Mind itself be vicious, as it was then in me, not knowing that it was to be inlighten'd with another Light, in order to be Partaker of the Truth, because itself is not the very Nature of Truth. Because it is *thou that shalt inlighten my Light, O Lord my God, thou shalt inlighten my Darkness*, Ps. 71. and of *thy Fulness we have all receiv'd: for thou art the true Light which inlighteneth every Man that cometh into this World*, St. John I. v. 9, 16. for in thee there is no Change or Shadow of a Moment, St. James I. v. 17. But I pretended to aspire to thee, and was driven back from thee, to taste Death, because thou resistest the Proud.

3. And

3. And what could be prouder than for me to affirm with strange Madness, that myself was naturally what thou art. And whereas I was mutable, which was plain to me, since I desired to be wise, that from being worse I might become better, I chose rather to believe thee also to be mutable, than not to think that I was that same thing which thou art. Therefore was I repelled by thee, and thou didst resist my puff'd up Neck; and I could only imagine corporeal Forms, and being Flesh I accused the Flesh, and being a Spirit going forward I return'd not as yet to thee, but going on I passed to those Things which have no Being neither in me, nor in thee, nor in any-body. Neither were they created for me by thy Truth, but were devised by my Vanity from the Body. And I would be saying to the little ones thy Faithful, my Fellow-citizens, from whom I lived an Exile without knowing it, I would be saying to them, talkative and empty as I was, *why does that Soul err which God has made?* And I was not willing that it should be said to me, *why then does God err?* And I rather contended, that thy immutable Substance had been necessitated to err, sooner than I would confess that mine, which is mutable, had by its Free-will gone astray and was liable to Error.

4. And I was about six or seven and twenty Years of Age, when I wrote those Books, revolving within myself the corporeal Fancies

cies that continually buzzed about the Ears of my Heart, with which Ears, *O sweet Truth*, I desired to attend to thy interior Melody, meditating on this *Fair and Fit*, and longing to stand and hear thee, and with *Joy* to rejoice at the Voice of the Bridegroom, St. John 3. and I could not, because I was called abroad by the Voice of my Error; and by the Weight of my Pride I fell down to the Bottom: For *thou didst not give Joy and Gladness to my Hearing, neither did the Bones rejoice that were not yet humbled*, Pf. 50.

CHAP. XVI.

His great Wit, acquiring all the liberal Sciences without a Teacher, yet grossly erring in Religion.

I. **A**ND what did it profit me, that when I was scarce twenty Years old, a Piece of *Aristotle*, call'd his *Ten Categories*, or *Predicaments*, having fallen into my Hands (which my Master, that taught Rhetorick at *Carthage*, and others that were accounted learned, spoke of with their Cheeks almost bursting with Pride; and I upon that Account greedily gaped after, as I know not what profound and divine Piece) I read it alone by myself and understood it, Upon which when I had conferr'd with others, who said they had much ado to understand those Things, even with the Help of the best Masters,

Masters, not only expounding them in Words, but also for the better explaining them drawing many Figures in the Dust; I did not find they could give me any better Account of these ten Predicaments than what I knew by my own private reading. And they seem'd to me to speak plain enough of *Substances*, such as a Man is; and of the things that are in these Substances, such as the *Figure* [Quality] of a Man, what sort of a Man he is; his *Stature* [Quantity] how many Foot high he is; his *Kindred* [Relation] whose Brother he is; or *where* he is placed; or *when* he was born; or whether he *sit* or *stand*; or whether he be *shod* or *arm'd*; or whether he *do* or *suffer* any thing; and whatsoever else is found in these nine kinds [of Accidents] whereof I have given these Examples, or in the kind of Substance of which there are innumerable Species.

2. What did this profit me, when indeed it did me Harm? since I thinking that whatever had a Being was comprehended in those ten Predicaments, endeavour'd also to conceive thee, O my God (who art without any Composition and unchangeable) in such manner as if thou also wert the *Subject* to thy *Greatness* or to thy *Beauty*, so that they were inherent in thee, as they are in Bodies; whereas thy very Being is thy Greatness and thy Beauty; but as for Bodies, their being great or beautiful is not the same as their being Bodies, for if they were less great or less

less beautiful, they would nevertheless be Bodies : For what I imagined of thee was a Falsity, and not the Truth ; the Fiction of my Error, not the solid Foundation of thy Blessedness. For thou hast commanded, *Gen. 3.* and so it came to pass unto me, that *the Earth should bring forth Thorns and Briars unto me*, and that with Labour I should come to my Bread.

3. And again what did it profit me, that I read and understood by myself all the Books that I could procure of those which they call the *liberal Arts*, whilst I myself was all the while a wretched Slave to my wicked Lusts ? And I rejoiced in them ; and did not know whence all that was which was true and certain in them. For I had my Back turn'd to the Light, and my Face upon the Things enlightned, and so my Face, with which I saw the Things that were illustrated by the Light, was not illuminated. Whatsoever was there taught concerning the Art of speaking, and of reasoning, whatsoever concerning the Dimensions of Figures, and of Musick, and of Numbers, I understood with no great Difficulty, without any Master. Thou knowest it, O Lord my God ; for both Quickness of Apprehension, and Sharpness of Wit for Learning are thy Gifts, tho' I did not from thence offer Sacrifice to thee. Therefore it was not to my Profit, but rather to my Prejudice, that I desired to have so good a Part of my Portion (*St. Luke 15.*)
in

in my own Hands; and I did not keep my Strength for thee, but went away from thee into a far Country, that I might waste it upon the Harlots of wicked Desires. For what did a good Thing profit me, who did not make good use of it? For I perceiv'd not that those Arts were not understood even by the Studious and Ingenious, without great Difficulty, till afterwards when I endeavour'd to explain them to them; and he was accounted the most excellent amongst them, that was the least slow in apprehending what I expounded to him.

4. But yet what did this profit me, who was thinking all this while that thou, O Lord my God the Truth, wert only a lucid and immense Body, and I myself a little Piece from that Body. Oh exceeding great Perverseness! But so it was with me, nor am I ashamed now to confess to thee thy Mercies towards me, and to call upon thee, who was not ashamed then to profess my Blasphemies to Men, and to bark against thee. What then did my Wit profit me, which was so quick in acquiring those Sciences, and without any Man's Help understood so many knotty Books, when I so foully and sacrilegiously erred in the Doctrine of Piety? or what Disadvantage was a much slower Capacity to thy little ones, who never stray'd far from thee, that so they might be safely feather'd in the Nest of thy Church, and have the Wings of Charity advanced to their due Perfection by the Aliment of sound Faith.

5. O

5. O Lord our God, let us ever hope in the Covert of thy Wings, and do thou protect us, and bear us up, *Thou shalt bear us up when we are little ones, and even to our old Age thou shalt bear us up,* Isaiah 46. Because when thou art our Strength, it is Strength indeed; but when 'tis our own, 'tis all Weakness; with thee always liveth our God, and because we were averted from thee we were perverted. Let us now return to thee, O Lord, that we may not be overturn'd; for with thee liveth without any Decay our Good, which is thyself. And we need not fear lest at our Return there should not be a Place to receive us, for tho' we indeed fell by departing from thence, yet in our Absence our House or Home did not fall, which is thy Eternity.

St. AUGUSTINE'S Confessions.

BOOK the Fifth.

CHAP. I.

He offers his Confessions and Praises to God.

RECEIVE, O Lord, the Sacrifice of these my Confessions from the Hand of my Tongue, which thou hast formed and excited

cited to confess to thy Name ; and do thou *heal all my Bones that they may say, O Lord, who is like unto thee, Psalm 34.* For he that confesseth to thee does not teach thee what is done within him, for no Heart is so close as to shut out thy Eye ; nor does the Hardness of Men repell thy Hand, but thou dost soften it when thou wilt, either in thy Mercy, or in thy Vengeance ; and *there is no one that can hide himself from thy Heat, Psalm 18.* But let my Soul praise thee, that she may love thee ; and confess thy Mercies to thee, that she may praise thee. Thy whole Creation never ceaseth, nor is ever silent in thy Praises: Every Spirit praiseth thee by the Mouth converted to thee ; and all living Creatures and corporeal things by the Mouth of such as contemplate thy Wisdom in them ; that this Soul of ours may ascend from its Weariness towards thee, by the Steps of the Things thou hast made, and may pass on to thee who hast wonderfully made them, and there is its Refection and true Strength.

C H A P. II.

That God is every where present, to whom he exhorts Sinners to return.

I. SINNERS ever restless and unjust go and fly away from thee, and thou seeest them, and distinguishest the Shades, and behold all Things with them are beautiful, and they themselves are deformed. And wherein have

have they been able to hurt thee, or in what have they prejudiced thy Empire, which from the highest Heavens to the lowest Abyſs is ever juſt and entire? For whither did they fly when they fled from thy Face; or where doſt thou not find them out? But they fled away, that they might not ſee thee, who always ſeeſt them; and being blinded might ſtumble upon thee, who never departeſt from any of the Things thou haſt made. Unjuſt as they were they ran againſt thee, and met with a juſt Punishment; withdrawing themſelves from thy Lenity, and ſtumbling upon thy Righteouſneſs, and falling on thy Severity: not thinking that thou art every where, whom no Place can circumscribe, and alone art preſent even to thoſe who are far from thee.

2. Let them be converted then, and ſeek thee, for tho' they have forſaken thee their Creator, yet thou haſt not forſaken thy Creature. Let them return and ſeek thee, and lo thou art there in their Heart, in the Heart of them that confeſs to thee, and that caſt themſelves upon thee, and in thy Boſom bewail the craggy Ways in which they have walked: And thou in thy Mercy wilt wipe away their Tears, that they may weep the more, and find their Comfort in weeping: For thou, O Lord, and not Man, Fleſh and Blood, but thou, O Lord, who madeſt them, doſt reſreſh and comfort them. And where was I when I did ſeek thee? And thou

thou wast before me, but I was strayed away from myself, and did not find myself, how much less could I find thee?

C H A P. III.

Fauftus a Manichean Bishop comes to Carthage: The Philosophers Tenets, in regard to the Sciences, are found much more probable than the Manicheans.

I. I Will now recount in the Presence of my God the 29th Year of my Age. There was then come to *Carthage* a Bishop of the *Manicheans*, called *Fauftus*, a great Snare of the Devil, and many were caught therein by the Bait of his sweet Language; which I, tho' I praised, distinguish'd nevertheless from the Truth of the Things, which I was desirous to learn; neither did I consider in what kind of Dish of Language, but what kind of Food of Science was set before me by this *Fauftus*, who was so much talked of amongst them. For Fame had before represented him to me as one most knowing in all good Learning, and perfectly skilled in the liberal Sciences. And as I had read and remember'd much of the Philosophers Tenets, I had compared some of them with those long Fables of the *Manicheans*, and those Things seemed to me of the two to be the more probable, which they [the Philosophers] had said, who arrived so far as to estimate the World, tho' they did not find
out

out the Lord thereof, Wisd. 13. *Because thou art great, O Lord, and regardest the Things that are low, but those that are high thou knowest afar off*, Pl. 137. neither dost thou draw near to any but the contrite in Heart, nor art thou found by the Proud, tho' by their curious Skill they number the Stars and the Sand, and measure out the celestial Regions, and discover the Courses of the Planets. These Things they search into by their Mind and the Wit which thou hast given them, and many Things they have discover'd, and foretold long beforehand the Eclipses of the Sun and Moon, what Day, what Hour, and in how many Digits they should happen, and their Calculation has been found true, and it has come to pass as they foretold : And they have left in writing Rules which they had found out by their Study, and they are read to this Day, and by them Men still foretell what Year, what Month of the Year, what Day of the Month, what Hour of the Day, and for what Part of its Light, the Sun or Moon shall be eclipsed, and it happens punctually as it is foretold. And these Things the Ignorant admire and stand amazed at, whilst they that know them rejoice and are puff'd up with them, and by their impious Pride departing from thee, and hiding thy Light from themselves, they foresee the Eclipse of the Sun so long before, and see not their own which at present they suffer.

2. For they do not religiously search from whence they have this Wit, by which they search out these Things: And if they find that thou hast made them, they don't give themselves to thee, that thou may'st keep what thou hast made: Nor do they slay and sacrifice to thee that which they have made themselves, killing their proud Imaginations as Fowls of the Air; and their Curiosities, with which they dive into the secret Paths of the Deep, as Fishes of the Sea; and their Luxuries as Beasts of the Field; that thou, O God, who art a consuming Fire, may'st consume their dead Cares, and renew them to Immortality.

3. But they did not know the *Way*, which is thy *Word*, by which thou hast made all those Things that they number, and themselves who number them, and the Sense by which they see the Things they number, and the Understanding by which they know how to number, and of thy *Wisdom there is no Number*, Ps. 147. This *Word* thy only begotten Son was *made to us Wisdom, and Justice, and Sanctification*, 1 Cor. 1. And he was number'd amongst us, and paid Tribute to *Cæsar*. This *Way* they did not know, by which they were to go down from themselves to him, and so through him go up to him. They knew not this *Way*, and they take themselves to be high and bright like the Stars; and so they are fallen down to the Earth, and their foolish Heart is darken'd,

Rom. 1. And they say many true Things concerning the Creature, but the true Maker thereof they don't piously seek, and therefore they don't find: or if they find him, *knowing God they honour him not as God, or give him Thanks, but are vain in their Thoughts, and say they are wise*, Rom. 1. by attributing to themselves what is thine; and so study by a most perverse Blindness to attribute also to thee what is their own, that is, making Lies of thee who art the Truth, and *changing the Glory of the incorruptible God into the Likeness of the Image of a corruptible Man, and of Birds, and of four-footed Beasts, and of Serpents; and they turn thy Truth into a Lie, and they worship and serve the Creature rather than the Creator.*

4. Yet many true Things did I retain in my Memory, which they had delivered concerning the Creature; and Reason confirm'd these Things to me from the Calculations and the Course of Times, and the visible Attestations of the Stars; and I compared them with what *Manicheus* had said, who has written much of these Things, being most copious in his *Dotages*; and I could discover therein no Reason, neither of the *Solstices* and *Equinoxes*, nor of the *Eclipses*, nor of any of those Things which I had learn'd in the Books of secular Wisdom; only there I was commanded to believe, and what I was to believe did not agree with those Ac-

counts

counts which my Calculations and my Eyes discovered, but was far different from it.

C H A P. IV.

'Tis not the Knowledge of human Sciences, but of God alone, that can make us happy.

1. **I**S then, O Lord, the God of Truth, such a one as knows these Things pleasing to thee? Unhappy is the Man who knows all these Things, and knows not thee: And he is happy who knows thee, altho' he knows not these Things. And whosoever knows both thee and them, is not more happy for knowing them, but only happy for knowing thee, provided that knowing thee he glorify thee as God, and give thee Thanks, and become not vain in his own Thoughts.

2. For as he is better that knows how to possess a Tree, and gives thee Thanks for the Use of it, tho' he knows not how many Cubits high it is, nor what is its Breadth, than he who takes the Dimensions of it and numbers all its Branches, but neither is the Owner of it, nor knows or loves its Maker: Even so the *Faithful* (to whom the whole World of Riches belongs, and who, as it were, having nothing possesseth all Things, by adhering to thee, who art the Lord of all Things) tho' he knows not so much as the short Revolution of *Charles's Wain*, yet it would be a Folly to call in question his being

better than he that measures the Heavens and numbers the Stars, and weighs the Elements, and in the mean-while neglects thee, who hast order'd all Things in Measure, Number and Weight.

C H A P. V.

The Vanity of Manichæus in pretending to write on those Things which he knew nothing of.

1. **B**UT who required of this *Manichæus* (I know not who) to write upon these Things, without the Knowledge of which Piety might well be learnt? For thou hast said to Man, *Behold Piety is Wisdom*, Job 28. which he might still be ignorant of, tho' he had known these Things ever so perfectly. Whereas not knowing these Things, and yet most impudently taking upon him to teach them, he could not but be a Stranger to it. [*i. e.* to Piety.] For it is a Vanity to profess these worldly Things when known, but Piety to confess to thee. But he [*Manichæus*] being gone out of the Way of Piety, spoke much of these worldly Things; that being in these Things convinced of Error by those that had truly learnt them, Men might know what Judgment to make of his Opinions in Things more hidden and obscure. For he was not willing to be look'd upon as any mean Person, but endeavour'd to persuade Men that the Holy Ghost, the Comforter and Enricher of thy Faithful, with full Authority personally resided in him. So that

that he being found to have deliver'd false Things concerning the Heavens and the Stars, and the Motions of the Sun and Moon, tho' these Things belong not to the Doctrine of Religion, yet it must be evident, that his Pretensions were sacrilegious, who gave out these Things, of which he not only was ignorant, but which indeed were false, with such an extravagant Vanity of Pride, as to strive to attribute them to himself as to a Divine Person. For when I hear this or that Christian Brother, who knows not these Things, and takes one Thing for another, I regard the Man with Patience, and overlook his Mistake; and I see it does him no Harm, provided he believes nothing amiss of thee, O Lord, the Creator of all Things, tho' perhaps he is ignorant of the Situation and Order of the corporeal Creation. Yet it does harm if he takes this to belong to the very Form of the Doctrine of Piety, and presumes too stiffly to affirm what he knows not: Tho' this Weakness also in a Faith that is but in its Infancy, is borne withal by Charity a tender Mother, till the new Man grow up into a perfect Man, so as not to be carried about with every Wind of Doctrine, *Eph. 4.* But for him who presumed to make himself the Teacher, the Author, the Leader and Chief of those to whom he persuaded these Things, in such Manner as to make them believe who follow'd him, that they follow'd not any Man; but thy Holy

Spirit, for such a one, I say, as this to be convicted of having taught any thing that was false, must make the Extravagance of the Man both visible and odious to every one. However, I had not yet certainly discovered whether the Vicissitudes of the longer and shorter Days and Nights, and of the Night itself and the Day, and the Eclipses, and what else of this kind I had read in other Books, might not also be explain'd according to his Words; for if it could, it would become indeed uncertain to me whether it were so or not; but I should have propos'd to myself his Authority for a Motive of my Belief, for the Opinion I had of his Sanctity.

C H A P. VI.

He finds Faustus naturally eloquent, but ignorant of the liberal Sciences, and unable to give him Satisfaction in his Doubts.

1. **A**ND for almost all those nine Years in which with an unsettled Mind I had given ear to them (the *Manichæans*) I had with a longing Desire look'd for the coming of this *Faustus*: For the rest I had met with, unable to solve my Doubts, still promis'd him to me, as one by whose coming and conferring with me, not only those but any harder Queries would be easily clear'd up. When he came therefore, I found him a Man pleasant and agreeable in his Discourse, and giving out the same Things as they are accusom'd to say, but much more gracefully: But what was my Thirst relieved by
having

having these precious (but empty) Cups set before me by so graceful a Waiter? My Ears were already cloyed with such things; neither did they now seem any better to me, because they were better delivered; nor therefore true because elegant; nor the Soul therefore wiser because the Countenance was agreeable and the Utterance graceful. And those who had promised him to me did not make a right Estimation of Things, when they took him to be prudent and wise, because his Speech delighted them. On the other Side, I have also met with another kind of Men, who even suspect Truth itself, and will not assent to it, when deliver'd in polite and elegant Speech. But thou hadst then already taught me, O my God, by wonderful and secret ways, (and I therefore believe that thou hadst taught it me, because it is true, and thou alone art the Teacher of Truth wheresoever or whencesoever it shines upon us) Thou hadst, I say, already taught me, that neither any thing should be therefore esteem'd true, because it is eloquently deliver'd, nor therefore false because it is couch'd in Words ill put together; nor again therefore true, because unpolite, nor therefore false, because elegant; but that Wisdom and Folly (Truth and Falsehood) are like wholesome and hurtful Meats, both of which may be served up in good or mean Language as in fine or plain Dishes.

Ym2. Therefore my great Desire with which I had so long look'd for this Man was in-

deed pleas'd with the Motion and Affection of his Discourse, and his Words so well adapted to his Subject, and occurring with great Facility to dress up his Thoughts withal: And I was delighted, and with many others, and more than many others I prais'd and extoll'd him. But I was uneasy that in the Multitude of his Auditors I was not permitted to have him to myself, and to communicate to him the Queries that gave me Trouble, by conferring familiarly together in mutual Conversation. Which as soon as I had an Opportunity of, and began to have his Ears at leisure to hear me in the Company of my Friends, at a Time when it was not improper to discourse Matters over together; I produced some of those Things that gave me Pain: When I quickly found that the Man was a Stranger to all the liberal Sciences, excepting Grammar, of which he had but an ordinary Knowledge: And that having read some of *Tully's* Orations, and a few Books of *Seneca*, and some of the Poets, and as many of the Books of his own Sect as had been written politely and in good *Latin*, and having improved himself by daily exercising his Talent in speaking, he had by this means acquired that Eloquence, which became more agreeable and more apt to impose upon the Hearers by the Management of his Wit, and a certain natural Gracefulness of Speech. Is it not thus as I remember, O Lord my God, the Witness of my Conscience? My Heart and my Remembrance

brance is in thy Sight, who in the hidden Secret of thy Providence wast then moving me, and wast beginning to bring my shameful Errors before my Face, that I might see and detest them.

C H A P. VII.

His Affection to the Manichæan Doctrine is much abated upon Discovery of Faustus his Ignorance.

1. **F**OR after that I was sufficiently convinced of his being ignorant of those Arts, in which I had thought he excelled, I began to despair of receiving from him any Solution of those Doubts which perplexed me; in which a Man tho' ignorant might nevertheless retain the Truth of Piety, supposing he were not a *Manichæan*. For their Books are full of tedious Fables of the Heaven, and the Stars, and the Sun and Moon, which now I no longer thought that he could clearly explain to me (which was what I wanted) by comparing the Calculations which I had read in other Books, with what *Manichæus* had written, and giving me better or as good Reasons for those Things in the *Manichæan* System. Which when I proposed to be consider'd and discussed, he modestly excused himself from undertaking the Task, for he was sensible of his being ignorant of these Things, and was not ashamed to acknowledge it. He was not like those talkative ones whom I had met

with before, who undertook to teach me these Things, and said nothing to the Purpose. But he had a Heart, tho' not right towards thee, yet not unwary with regard to himself: He was not altogether ignorant of his own Ignorance, and therefore was not willing rashly to engage himself in a Controversy which might drive him into those Straits, out of which he could neither find any Issue, nor a fair Retreat. And this Carriage of his gave me a greater liking to him: For the Modesty of a Soul confessing its Defects is something more beautiful than the Knowledge of those things which I desired to learn of him. And in all harder and more subtle Questions I found him the same.

2. The Affection therefore which I had for the Doctrine of *Manichæus* being now much abated, and despairing of their other Doctors, when he who was so much cried up amongst them appear'd so ignorant of many things which moved me; I began to turn my Conversation with him upon those Studies which he much affected, which I being then Master of Rhetorick taught the Youth of *Carthage*; and to read with him such Books as he desired to hear, or I thought would be suitable for such a Wit. But all my Pretensions of making further Progress in that Sect, upon my Acquaintance with this Man, quite fell to the Ground: Not that I quite forsook them; but as not finding any thing better, I determin'd to remain content with what

what I had stumbled upon, till I could discover something more worthy of my Choice.

3. Thus this *Faustus*, who was to many the Snare of Death, began to lose that in which I was taken, neither willing nor knowing it. For thy Hand, O my God, in the Secret of thy Providence never let go my Soul; whilst my Mother offer'd to thee Day and Night for me the Sacrifice of a bleeding Heart by her continual Tears; and thou didst deal with me by wonderful and secret Ways. 'Twas thou didst this, O my God; for by the Lord shall the Steps of Man be directed, and he shall order his Way, Psalm 36. Or what other Cause can procure our Safety but thy Hand repairing that which thou hast made?

C H A P. VIII.

Being offended with the Ways of the Scholars of Carthage, he removes from thence to Rome, much against his Mother's Will,

I. THOU dealtst therefore with me that I should be persuaded to go to Rome, and rather to teach there what I taught at Carthage. And here how I came to be persuaded to this, I will not omit to confess to thee; because in these Things also thy most secret Workings, and thy Mercy ever most present to us deserves to be consider'd and publish'd with Praise. My Design of going
to

to *Rome* was not for the Sake of the greater Profits and greater Honour which were promised by my Friends who persuaded me to it ; though this sort of Things at that time swayed my Inclinations : But the chiefeft, and almost only Cause was that I heard that the Youth there studied more quietly, and were kept under a more orderly Discipline ; and that the Scholars of one School were not suffered impudently to rush into the School of another Master, nor were admitted at all without his Leave. Whereas the Liberty which the Students take at *Carthage* is shameful and intolerable. They break into other Schools, and with an Impudence approaching to Madnes disturb the Order which each Master has appointed for the Proficiency of his Scholars ; and commit many Outrages with strange Blindness, which would be punished by the Laws, were they not patronized by Custom ; which makes them by so much the more miserable, by how much the less Scruple they now make of doing that which by thy eternal Law will never be tolerated ; and they think that they do it with Impunity, when indeed their Blindness with which they commit these Things is itself a great Punishment, and the Mischief they suffer from so doing is incomparably worse than that which they cause to others. Therefore these wicked Ways which when I was a Student myself I hated to follow, I was now forced when a Master to suffer from others :
and

and upon this Account I determined to remove to a Place where all knowing Persons assured me no such Things were done.

2. But thou *my Hope and my Portion in the Land of the Living*, Ps. 141. that I might change my earthly Dwelling for the Welfare of my Soul, didst both administer a Spur to drive me from *Carthage*, and propose to me Allurements to draw me to *Rome*, by the Means of Men who loved this dying Life, on the one Side acting mad Things, on the other Side promising vain Things. And for the correcting my Steps, thou secretly madest use of both their and my own Perversity. For both they that disturbed my Quiet, were blind with a shameful Madnes; and they that invited me to remove relish'd nothing but the Earth: And I myself, who loathed here my true Misery, coveted a false Happiness there.

3. But the true Reason why I should go from this Place to the other, thou knewest, O my God, and didst not discover it, neither to me, nor to my Mother, who grievously lamented my Departure, and followed me to the Sea-side. And I finding that she stuck close to me, resolved either to bring me back, or go with me, deceiv'd her, and feign'd that my Design was only to accompany a Friend, whom I would not leave till he had a fair Wind to set sail. Thus I told a Lie to my Mother, and to such a Mother, and got away. And this Sin also thou hast
mercifully

mercifully forgiven me, saving me from the Waters of the Sea, full as I was of execrable Filth, to bring me to the healing Waters of thy Grace, in which I being wash'd, the Floods of my Mother's Eyes might be dried up, with which she daily watered the Ground, pouring them forth to thee in my behalf. And when she still refused to return without me, I perswaded her with much ado to remain for that Night in a Place hard by, which was a Memorial [*i. e.* a Chapel or Oratory] of *St. Cyprian*. But that same Night I stole away, and she was left there praying and weeping. And what was it that with so many Tears she begg'd of thee, but that thou wouldst not suffer me to sail away? But thou in the Depth of thy Counsel hearing the Sum of her Desires, didst not regard what she in particular then requested for, that thou mightst accomplish the main Thing which she always requested for.

14. The Wind blew fair and swell'd our Sails, and carried us out of Sight of the Shore. Where she in the Morning was overwhelmed with Grief, and with her Complaints and Sighs fill'd thy Ears which slighted these Things, whilst thou wast making use of my Irregularities to hurry me thither, where these Irregularities might have an End; and wast punishing by a just Scourge of Sorrow her carnal Affection to me: For as a Mother, she loved to have me with her, and this much more than many Mothers;
and

and she did not know how much Joy thou wast preparing for her by my going from her. She knew it not, and therefore she wept and lamented, and in these her Sufferings shewed the Relicks of Eve; seeking with Sorrow what she had brought forth with Sorrow. However, after having accused me of Deceit and Cruelty, she turn'd herself to thee to pray for me, and went about her accusom'd Affairs, and I arrived at *Rome*.

C H A P. IX.

He falls sick at Rome of a dangerous Fever, the Recovery from which he attributes to his Mother's Prayers.

I. **A**ND behold I was there presently struck with the Scourge of corporall Sicknes, and was going down to Hell, carrying with me all the Evils I had committed against thee, against myself, or against my Neighbours, many and grievous, besides the Band of original Sin, by which we all die in *Adam*. For as yet thou hadst remitted nothing unto me in Christ, nor had he in his Flesh taken away that Enmity with thee, which I had incurred by my Sins. For how should he take it away for me, by that phantastical Cross, which was all that I believed? As false then as the Death of his Flesh seemed to me, so true was the Death of my Soul; and as true as the Death of his Flesh indeed was, so false was the Life of my

my Soul, which believed it not. And thus my Fever increasing upon me, I was upon the point of going and perishing for ever. For whither could I have gone, if I had died at that time, but into that Fire and Torments, which my Deeds had deserved in the Truth of thy Order? And my Mother knew nothing of this, and yet tho' absent, was praying for me: And thou, who art every-where present, where she was didst hear her, and where I was, hadst pity on me, so that I recovered the Health of my Body, tho' as yet very much distemper'd in my sacrilegious Heart. For neither did I so much as desire thy Baptism in that my great Danger; and I was better when I was a Boy, when I earnestly requested it of my Mother's Piety, as I have before recited and confessed.

2. But now to my Shame I was grown up worse; and, Fool as I was, derided the Prescriptions of thy Medicine: And thou didst not suffer me, being in such a Case, to die a double Death; which would have been such a Wound to my Mother's Heart as could never be cured: For I cannot sufficiently express the Affection she had for me, and with how much greater Pain she travelled of me to bring me forth to a spiritual Life, than she had suffer'd before at my carnal Birth. I see not therefore how she would ever have been cured, if such a sad Death of mine had pierced the Bowels of her Love.

And

And what would then have become of her so many Prayers, and so frequent, without intermission ever addressed to thee? Or couldst thou, O God of Mercy, despise the contrite and humbled Heart of so chaste and sober a Widow, giving frequent Alms, ever obsequious and dutiful to thy Saints, never omitting one Day the Oblation at thy Altar; twice a Day, Morning and Evening coming to thy Church without failing, not for vain Gossiping and idle Chat, but that she might hear thee in thy Words, and thou mightst hear her in her Prayers? Couldst thou, by whose Grace she was such, despise and reject her Tears with which she did not beg of thee for Gold or Silver, or any fading and perishable Good, but the Salvation of the Soul of her Son? No certainly, O Lord. But thou wast present, and didst hear her, and didst accomplish her Request, according to the Order which thou hadst designed. Far was it from thee that thou shouldst deceive her in those Visions and Answers of thine, some of which I have mentioned, others I have omitted, which she retain'd in her faithful Breast, and in her Prayers ever represented to thee as thy own Hand-writings. For thou vouchsafest, because thy Mercy is everlasting, by thy Promises, to make thyself a Debtor to those whose Debts thou remittest.

C H A P. X.

Being recovered he still keeps Company with the Manichæans, retaining many of their Errors, but with much more Remissness than formerly.

I. **T**HOU wast pleased therefore to recover me from that Sickness, and to save the Son of thy Handmaid at that time, as to the Body, that thou mightst afterwards give him a better and more certain Salvation. And I consoled then also at Rome with those deceived and deceiving Saints; not only with their *Auditors* or *Hearers*, of which Number he was one, in whose House I had been ill and recovered, but also with those whom they call the *Elect*. And I still conceited, that it was not we that sinned; but, I know not what other Nature within us. And it pleased my Pride to be thus without Fault; and when I had committed any Evil, not to confess that I had done it, that so thou mightst heal my Soul which had sinn'd to thee; but I loved to excuse myself, and to accuse I know not what which was *with me*, and yet was not *me*. Whereas in truth the whole was nothing but *me*, and it was my Impiety that had divided me against myself. And my Sin was so much the more incurable, because I did not think myself to be the Sinner; and my Iniquity most execrable, in this that I had rather have thee, O God

God omnipotent, to be overcome by me to my Destruction, than me to be overcome by thee to my Salvation.

2. Thou hadst not then as yet set a *Watch* before my Mouth, and a *Door of Caution* about my Lips, that my Heart might not decline after wicked Speeches to excuse Excuses in Sin with Men that work Iniquity, Psalm 140, and therefore I still kept a *Communication* with their *Elect*. Yet so as to despair of making any further Progress in that false Doctrine, and to be more remiss and negligent in the Opinions which I retain'd, with which I design'd to be content, till I could discover something better. For I also began to think that those Philosophers, whom they call the *Academicks*, were wiser than the rest, because they were of opinion, that we ought to doubt of all Things, and contended that nothing of Truth could be comprehended by Man: For such I took their Sentiments to be, as they are commonly represented, not understanding as yet their true Meaning.

3. And I did not dissemble to give a Check to that excessive Confidence, which I found my Host had in the fabulous Things with which the Books of *Manichæus* are full. Yet I had a more familiar Friendship for them than for other Men, who were not of that Sect. And tho' I did not maintain their Doctrine with that Earnestness as formerly, yet my Familiarity with them (for there are many that lie hidden at *Rome*) made me

more

more remiss in seeking elsewhere. Especially because I despair'd to find in thy Church, O Lord of Heaven and Earth, Creator of all Things, visible and invisible, that Truth from which they had debauched me. And it seem'd to me very gross to believe [as they made me think thy Church did teach] that thou hast the Figure of human Flesh, and art circumscribed by the corporeal Lineaments of Members like ours. And as when I went to think of my God, I could fancy nothing but corporeal Extension (for I conceited that whatever had not such Extension was nothing) hence was the greatest and almost only Cause of my incurable Error.

4. For from hence I imagined also that there was a certain Substance of *Evil* with its corporeal Bulk, dark and deformed; and this either more gross which they called *Earth*, or more thin and subtle (as the Body of the Air is) which they conceit to be a *malignant Mind* insinuating itself through that *Earth*. And because the least Degree of Piety obliged me to believe that the good God had created no evil Nature, therefore I imagined two opposite Substances, the one Good, the other Evil, both Infinite, yet the Evil lesser, the Good larger, and from this pestiferous Principle followed the rest of my sacrilegious Opinions. And when at any time my Soul would have made an Effort to return to the Catholick Faith, I was drove back again, because what I took to be the
Catholick

Catholick Faith was not so indeed. And I look'd upon it more agreeable to Piety, to believe thee, my God (to whom I now confess thy Mercies to me) to be infinite on all other Sides, tho' I was forced to acknowledge thee bounded on one Side on which the Substance of Evil stood opposite to thee, than to think thee to be on every Side confined within the Form of human Body.

5. Again, I thought I did better to believe that thou hadst not created any Evil, which my Ignorance took to be a certain Substance and that corporeal (for I knew not how to conceive even a Mind or Soul otherwise than as a subtle Body spread from thee, and by its Extension taking up Place) than to believe that such a Nature of Evil, as I supposed it to be, was from thee. And as for our Saviour thy only begotten Son, I thought that he was sent forth for our Salvation as a Stream from the most lucid Mass of thy Substance, believing nothing else of him than in my Vanity I could fancy. And supposing him to be of such a Nature, I did not think he could be born of the Virgin *Mary* without being mingled with Flesh. And how that which I figured to myself could be mingled and not be defiled, I could not see: And therefore I was afraid to believe him born in the Flesh, lest I should be obliged to think him defiled by the Flesh. Thy spiritual ones, if they read these my Confessions, will

will kindly and lovingly laugh at my Folly,
yet such I then was.

CH A P. XI.

He finds the Manichæans unable to give a satisfactory Answer to the Objections of the Catholicks from Scripture.

AGAIN, I thought that those Things could not be defended which these Men reprehended in thy Scriptures. But sometimes indeed I had a Desire to confer upon every Particular with some Person well read in those Books, and to see what he could say. For already the Discourses of one *Helpidius*, disputing in publick with the *Manichæans* at *Carthage*, had began to move me, who had pressed many Things out of the Scriptures against them, to which little could be said: And their Answer seemed to me very weak (which they did not often give in publick, but in private to us) namely, that the Scriptures of the New Testament were falsified, by I know not who, that had a mind to insert the *Jewish* Law into the Christian Faith: Yet themselves did not produce any other Copies that were not thus corrupted. But all this while that which most oppressed me, and kept me in darkness, was that I could think of nothing but corporeal Magnitudes, under the Weight of which I lay gasping after the Air of thy Truth, and could not yet breathe it in its Purity and Simplicity.

CH A P.

C H A P. XII.

He begins to open a School of Rhetorick at Rome, and is informed of the fraudulent Practices of Students there.

1. **I** Began now diligently to set about that for which I came to *Rome*, viz. the teaching of Rhetorick; and first to gather some to my Lodging, to whom and by whom I began to be known. And behold I am informed of some Practices at *Rome*, which I suffered not in *Africa*. For I was assured indeed that there were no such tumultuous Disorders of wicked young Men here as there: But then, said they, many of them, to avoid paying of their Master, are used on a sudden to conspire together, and to depart to another School, Deserters of their Word, and despising Honesty for the Love of Money. Such as these also my Heart hated, tho' not with a perfect Hate: For perhaps I hated more the Damage I should suffer from them, than the Crime they committed.

2. Yet certainly such as these are very base, and go a whoring from thee, by loving these transitory Things the Sport of Time, and dirty Lucre, which defiles the Hand of him that catches at it; and by embracing this World, that is ever flying away, and slighting thee, who always remainest, and callest after them, and art ready to pardon the poor Soul

Soul that from her Fornications returneth to thee. And now indeed I hate such as these, as wicked and deformed, yet so as to love their Amendment, that they may prefer the Doctrine they learn before Money, and before their Learning may prefer thee, O God, the Truth, and the Abundance of all assured Good, and the most pure Peace. But at that time I rather was unwilling to suffer them Evil for my own Sake, than wished them Good for thine.

C H A P. XIII.

He removes from Rome to teach Rhetoric at Milan, and is kindly received by St. Ambrose.

1. **W**HEN therefore an Order was sent from *Milan* to *Rome* to the Prefect of the City, to provide a Professor of Rhetoric for that Town, and to send him thither upon the publick Charges, I made suit to *Symmachus* the Prefect, by those same Persons who were intoxicated with the *Manichean* Vanities (which I was going to be delivered from, tho' neither they nor I knew any thing of that) that upon making Trial of my Ability upon some Subject of Oratory, he would send me thither. And thus I came to *Milan*, to *Ambrose* the Bishop, known among the most Excellent to the whole World, a devout Servant of thine, whose Discourses plentifully administer'd to thy People

People there the pure Flour of thy Wheat, and the Gladness of thy Oil, and the sober Inebriation of thy Wine. To him was I brought by thee not knowing it, that by him I might be brought to thee knowing it. That Man of God receiv'd me with a fatherly Affection, and with a Charity worthy of a Bishop entertain'd my Peregrination.

2. And I began to love him, not at first as a Doctor of Truth, which I had no Hopes of meeting with in thy Church, but as a Man that was kind to me. And I diligently heard him when he preached to the People ; not with a right Intention, but as it were to make Trial of his Eloquence, whether it were answerable to the Fame thereof, or whether it were greater or less than was reported : And I stood very intent upon his Words, tho' taking no Notice of and despising the Things he treated. And I was delighted with the Elegance of his Discourse, which was more learned than that of *Faustus*, yet not so pleasing and winning as to the Manner of his delivering himself. But as to the Matter there was no Comparison : For the one wander'd out of the Way through the deceitful Paths of *Manicheism* ; the other taught the sound Doctrine of Salvation. But *Salvation is far from Sinners*, Ps. 118, such as I then stood before him, and yet I was insensibly drawing nigher, and I knew it not.

C H A P. XIV.

He is by little and little reconciled to the Catholick Doctrine by the preaching of St. Ambrose.

1. **F**OR whilst I minded not to learn what he said, but only to hear how he said it (for this vain Care now only remained in me, who despair'd of finding my Way to thee) there came into my Soul, together with the Words which I valued, the Things which I slighted; for I could not separate them. And whilst I open'd my Heart to entertain the Eloquence of his Sayings, there came in at the same time the Truth of what he said; tho' this by gentle Degrees. For first it began to seem to me that the Things he said might be defended; and so I began to think, that the Catholick Faith, for which I had before supposed nothing could be said in answer to the Objections of the *Manichæans*, might be plausibly maintain'd. Especially, after I had heard several of the obscure Places of the Old Testament explain'd and clear'd up; which when I understood literally I was kill'd spiritually.

2. When therefore very many Places of those Books had been thus explain'd, I began to reprehend my Despair, yet thus far only, that I should think that no Reply could be made to those that rejected and derided the Law and the Prophets. Neither did I think that

that the Catholick Way was therefore now to be taken by me, because it could have learned Patrons, who were able to give copious Answers, and those not absurd to their Adversaries Objections; nor yet that what I held was to be condemn'd, because both were defensible. For the Catholick Cause in such Manner seem'd to me not conquer'd, as not yet to appear the Conqueror. I began then diligently to apply my Mind to consider if I could upon any certain Grounds convince the *Manichæans* of Falshood. And could I but once have conceived a spiritual Substance, I had quickly demolish'd and cast out of my Soul the whole Structure of their System, but I could not.

3. Yet concerning the System of this corporeal World, and all Nature which our carnal Sense can reach to, the more I consider'd on it, the more I was convinced by comparing them together, that the Philosophers had come nigher the Truth than the *Manichæans*. Therefore after the Way of the *Academicks* (as they are commonly represented) doubting of all Things, and wavering between all Things, I resolv'd however to quit the *Manichæans*, thinking that I ought not, even for that Time of my Doubt, to remain any longer in that Sect, before which I now preferr'd some of the Philosophers: To which Philosophers, notwithstanding, I refus'd to commit the Cure of the Sicknes of my Soul, because they were void of the saving Name

of Christ. Upon this I determined to continue a *Catechumen* in the Catholick Church, recommended to me by my Parents, till something of Certainty should appear, to which I might steer my Course.

St. AUGUSTINE's Confessions.

B O O K the Sixth.

C H A P. I.

His Mother Monica comes after him to Milan.

1. **O** Thou my Hope from my Youth, where wast thou then to me, or whether hadst thou withdrawn thyself? Was it not thou that hadst made me, and distinguish'd me from the Beasts and the Fowls of the Air? Thou hadst made me wiser than they, and I was walking in Darkness and in slippery Paths, and was seeking thee abroad in Things without me, and I did not find the God of my Heart; and I was now sunk into the Bottom of the Deep, and desponded and despaired of finding Truth. And now my Mother was come to me, following me over
Land

Land and Sea, courageous through her Piety, and in all Perils relying on thee. For when they were in danger at Sea, she comforted the Mariners themselves (by whom the Passengers that are unaccustomed to the Deep use to be comforted in their Frights) assuring them of a safe Arrival, because thou hadst promised this to her in a Vision.

2. And here she found me in a dangerous Way, in despair of finding out the Truth. And when I told her that I was not now a *Manichæan*, nor as yet a Catholick Christian, she expressed no extraordinary Joy as at a Thing unexpected, tho' by this she had her Wish as to one great Part of my Misery, wherein she had long bewail'd me as dead, but to be rais'd up again by thee, and had carried me forth upon the Bier of her Thoughts, that thou mightst be pleased to say to the Son of the Widow, *Young Man I say to thee arise*, Luke 7, and that he might return to Life, and begin to speak, and thou mightst restore him to his Mother. But, I say, her Heart was not moved with any turbulent Transport of Joy, when she heard that what she daily beg'd with her Tears, was so far brought about, that tho' I was not as yet arrived at Truth, yet I was now deliver'd from Error. But rather as being sure that in due Time thou wouldst give the rest, who hadst promised her the whole, she calmly answer'd with a Breast full of divine Confidence, that she trusted in Christ that be-

fore she died, she should see me a faithful Catholick.

3. And this to me ; but to thee, O Fountain of Mercies, she redoubled her Prayers and Tears that thou would'st hasten thine Aid, and enlighten my Darknes: And she ran more zealously to the Church, and was there ever intent upon the Words of *Ambrose*, and that Fountain of living Water which springeth up unto Life eternal. For she loved that Man as an Angel of God, because she knew that by his Means I had been brought to that doubtful wavering in which I then was ; and she certainly presumed that my Disease being now brought to its *Crisis*, as the Physicians call it, I should through him pass from Sicknes to perfect Health.

CHAP. II.

Her ready Obedience to St. Ambrose, prohibiting the Charity Feasts at the Tombs of the Martyrs.

I. **T**HEREFORE when, according to the Custom of *Africa*, she had brought with her to the Memorials of the Saints, Food and Bread and Wine, and was stop'd by the Door-keeper ; as soon as ever she understood that the Bishop had prohibited these Things, she so piously and obediently conform'd to his Orders, that I admired she should so suddenly become rather an Accuser of her former Practice, than a Disputer of the
the

the present Prohibition. For her Spirit was free from any Inclination to Intemperance, and she was not like so many Men and Women, whom the Love of Wine provoketh to the Hate of Truth, and who loath a Lesson of Sobriety, as Men in drink loath a Cup of Water. But she, when she had brought her Basket furnish'd with the accustom'd Provisions, of which she first tasted, and then distributed the rest, put only one small Cup of Wine, temper'd with Water, for her sober Palate to take a little Taste thereof. And if there were more Memorials of the Dead that it was thought proper to honour in this manner, the same Cup served her for them all, which being now not only much diluted with Water, but also hot with Carriage, was by small Sippings divided between her and her Companions, for it was Devotion she sought there, not Pleasure.

2. When therefore she found that this illustrious Preacher and pious Prelate had commanded that no such thing should be practised, even by the Sober, lest others should take occasion from thence of Intemperance; and because these Things much resembled the superstitious *Parentalia* of the *Pagans*, she most willingly abstain'd from them: And instead of a Basket full of the Fruits of the Earth she learnt to carry to the Memories of the Martyrs a Heart full of more purified Vows; and to give what she could to the Poor; and there to celebrate the Communion of the Lord's

Body, by the Imitation of whose Passion the Martyrs were immolated and crown'd.

3. However, it seems to me, O Lord my God, and it is the Thought of my Heart in thy Sight, that my Mother perhaps would not so easily have yielded to the retrenching of that Custom, if it had been prohibited by another Man, whom she had not so much regard for, as she had for *Ambrose*, whom for the Sake of my Salvation she very much lov'd; as he also loved her for her most religious Conversation, by which in her good Works she so fervent in Spirit frequented the Church: So that many times when he saw me he would break forth in her Praise, congratulating with me that I had such a Mother, not knowing what a Son she had in me, who doubted of all Things, and thought that the Way of Life could not be found out.

C H A P. III.

St. Ambrose his Employments do not allow St. Augustine an Opportunity of private Discourse with him: Yet he learns from his Sermons that the Catholicks do not hold what the Manichæans charged them with.

1. **N**EITHER did I now sigh in Prayer that thou might'st shew Mercy to me; but my Soul was intent to make Queries, and restless to dispute. And as for *Ambrose* himself, I look'd upon him as a Man happy according to the World, in being so much

much honour'd by the great ones; only his Celibacy or single Life seem'd to me painful. But what Hope he entertain'd in his Soul, and what a Conflict he had against the Temptations of that Eminency, and what Comfort he felt in his Adversities, and what favourable Joys he tasted in the inward Mouth of his Heart in ruminating upon thy Bread, these I had no Notion of, nor had experienced: neither did he know my Doubts, nor the Depth of my Danger. For I could not confer with him upon what I had a mind, in the manner that I desired, by reason of the many Businesses of others, whose Infirmities he served, which kept me from his Speech. And the Time that he was not with them, which was but little, was either taken up in the necessary Refection of his Body by its daily Food, or of his Soul by Reading. And when he read, his Eyes run over the Pages, and his Heart sought Understanding, but his Voice and Tongue were silent. Often when I have been there (for no one was refused Entrance, nor was it the Custom to give him Notice of any one's coming) I have seen him reading in this manner in Silence, and never otherwise: And I have sat down, and after a long Silence (for who could find in his Heart to be troublesome to one so intent?) I have gone away; conjecturing that for that short Time which he had for the repairing of his Mind, free from the Noise of other Mens Businesses, he was loth to be taken off from what he

was about. And perhaps for this Reason did not read aloud, lest his Auditor being attentive to the reading, might desire his Exposition where the Author seem'd obscure, or his entring into a Discussion of difficult Questions; and by this means his Time might be abridg'd, and he hinder'd from reading so much as he had a mind. Tho' perhaps his chief Cause for reading in Silence might be to save his Voice, which was easily weaken'd. But whatever his Reason was, the Intention of that Man was certainly good.

2. But indeed I had no Opportunity of consulting about the Things I desired that Oracle of thine his holy Breast, unless it were when the Audience could be but short: whereas my Perplexities required one perfectly disengaged, to whom they might be represented, and I could never find him so much at leisure. However, I heard him amongst the People *rightly handling the Word of Truth* on every Lord's-day, and I was more and more convinced that all those Knots of artificial Calumnies, which my Deceivers [the *Manichæans*] had tied so fast to the Prejudice of the divine Books [of the Old Testament] might be dissolved.

3. And when I also came to discover, that thy having *made Man after thy own Image*, was not understood by thy spiritual Children, (whom by Grace thou hast regenerated of their Catholick Mother) in such manner as to believe or imagine thee to be bounded or
limited

limited by the Form of a human Body; (though as yet I could not in the least apprehend what a spiritual Substance could be) I was both glad and ashamed to find that for so many Years I had been barking not at that which was indeed the Catholick Faith, but at the Fictions of carnal Conceits. For I was so rash and wicked all that Time as to be more ready to impose Falsehoods upon them, than by Inquiry of them to be informed of the Truth. For thou, O most high and yet most near, most hidden and yet most present, who art not composed of several Members or Parts, some greater and some less, but art every where whole, and yet within no Place at all; art not indeed this corporeal Form, and yet hast made Man after thy Image, and lo he from Head to Foot is comprised in Place.

C H A P. IV.

He is still more alienated from the Manichæans, but fearful to yield Assent to the Catholick Truths.

1. **W**HEN therefore I did not know how this thy Image could be, I ought knocking to have inquired in what manner this was to be believed, and not insulting to have opposed it, as if it were believed in the Manner I imagin'd. Hence my Interiour was griped with so much greater Solitude, what I should now hold for certain, by how
much

much the more I was ashamed to have been so long deluded and deceived with the Promise of Certitude, and to have all the while with a childish Error and Heat prated upon so many Uncertainties, as if they had been Things most certain. For that they were absolutely false, I did not fully know till afterwards; but I was now sure that they were uncertain, and that I had formerly taken them for certain, when with blind Contentions I accused thy Catholick Church, which tho' I had not yet fully discovered to be the Teacher of Truth, yet I found that she taught not those Things which I so vehemently had charged her with. Therefore I was confounded and converted and rejoiced, O my God, that thy only Church the Body of thy only Son, in which when a Child I had received the Name of Christ, held no such childish Fopperies; and that her sound Doctrine did not shut up thee the Creator of all Things within a Space of Place though ever so high and large, yet terminated on every Side by the Figure of a human Body.

2. I rejoiced also that those ancient Writings of the Law and the Prophets, were not now proposed to me to be perused with that Eye, to which they formerly seem'd absurd; when I charged thy Saints with Sentiments which were not really theirs: And I often heard with Pleasure thy Servant *Ambrose* in his Sermons to the People repeating, and most diligently recommending as a Rule that Text,

The

The Letter killeth but the Spirit giveth Life,
2 Cor. 3. When drawing aside the mystical Veil, he open'd the spiritual Sense of many Things, which according to the Letter seem'd to teach something that was wrong ; treating them in such a Manner as gave me no Offence, tho' I did not yet know whether the Things he said were true. For I with-held my Heart from giving any Assent, fearing a Precipice, and my Suspence was no less pernicious. For I wanted to have the same Evidence of Things invisible, as I had that seven and three make ten : For I was not so mad as to think that even this could not be certainly known : But I desired to have all other Things equally demonstrable, whether corporeal, which were not present to my Senses ; or spiritual, of which I knew not how to think otherwise than in a corporeal Manner.

3. And I might have been cured by *believing*, that so the Eye-sight of my Mind being better cleared, might in some manner have been directed towards thy Truth which remaineth for ever, and is in nothing deficient : But as it often happens, that he who has fallen into the Hands of a bad Physician, is afterwards afraid to venture himself with a good one ; so it was with the Malady of my Soul, which could not be healed but by believing ; and for fear of again believing Things that were false, refused to be cured ; resisting thy Hands who hast made up the Medi-

Medicines of Faith, and distributed them abroad for the Diseases of the whole World, and given them so great an Authority.

CHAP. V.

*Of the divine Authority of the sacred Scriptures,
delivered by the Church.*

1. **A**ND in this Thing also I could not but prefer the Catholick Doctrine, that I found it was with more Modesty, and without Deceit, Men were there commanded to believe what was not demonstrated (whether it were really demonstrable, though to some it might not be so, or whether it were not) whereas amongst the *Manichæans* Believing was ridiculed, and Evidence was rashly promised; and yet after all, many Things most fabulous and absurd, which could never be demonstrated, were imposed to be *believed*. Afterwards by little and little thou, O Lord, with a most gentle and merciful Hand touching and composing my Heart didst thoroughly persuade me by my considering, how many Things I believed which I had never seen, nor was present when they were transacted, as well in History, and in the Accounts of Places and Cities where I had never been, as in daily Occurrences where I took up so many Things upon the Word of my Friends, or of Physicians, or of other Men, where if I was to suspend my Belief, an End must be put to all human Commerce; and in particular

ticular how firmly I believed that I was born of such Parents, a Thing which I could not possibly know but by believing those from whom I had heard it: Thou didst, I say, thoroughly perswade me that they were not to be blamed that believed thy Books, to which thou hast given so great Authority almost throughout all Nations, but they that believed them not.

2. Nor were any such to be hearken'd to who should say, whence do'st thou know that these Books were delivered to Mankind by the Spirit of the one true God who cannot deceive? For this very Thing is of all the most credible. Because no Conflict of cavilling Questions in the many opposite Systems that I had read in the Philosophers could ever extort from me a Disbelief of thy Being; though I knew not what thou wert; or that the Government of human Affairs was in thy Hands; but though my Faith of these Things was sometimes indeed stronger, and sometimes weaker, yet I always believed thy Being and thy Providence over us; though I neither knew what to think of thy Substance, nor the Way that led or brought us back to thee. Hence, whereas we were too weak to find out thy Truth by clear and evident Reason, and therefore stood in need of the Authority of holy Scriptures, I now began to believe, that thou would'st by no means have given such a swaying Authority throughout the whole World to those Scriptures, if
it

it had not been thy good Pleasure that we should believe thee in them, and seek thee by them.

3. For now the seeming Absurdities, which had formerly offended me in Scripture, after I had heard many of them probably expounded, I attributed to the Depth of its Mysteries: And its Authority appeared to me so much the more venerable and worthy of a religious Assent, in that it was easily to be read by all, and yet preserved the Dignity of Secrecy in its more profound Meaning: Stooping down to every one by the Plainness of its Words and a most humble Stile; and yet exercising the best Attention of those who are not light of Heart: Thus with open Bosom receiving all, though the Passages being narrow it transmits but few to thee: Yet many more are thus transmitted than would be, if it either were not so eminent in its Authority, or did not invite such Multitudes into the Lap of its holy Humility. These were my Thoughts, and thou wast with me: I sighed unto thee, and thou didst hear me: I was tossed about by the Waves, and thou didst steer my Course: I walk'd in the broad Way of the World, and thou didst not leave me.

C H A P. VI.

His Ambition, and the Cares attending it. His great Solitude being to speak a Panegyrick before the Emperor : and his envying the secure Mirth of a poor Beggar seen in the Streets.

1. **I** Pursued after Honours, Riches, Marriage, and thou didst mock at me. I underwent in these my Desires most bitter Anxieties, thou being by so much the more merciful to me, by how much the less thou sufferedst any thing to be sweet to me that was not thyself. See thou my Heart, O Lord, who art pleased that I should now remember this and confess it to thee. Let my Soul now cleave fast to thee, which thou hast rescued from that tenacious Birdlime of Death. How miserable was she, and thou wast still pricking the most sensible Part of her Wound, that leaving all other Things she might be converted to thee, who art above all Things, and without whom all Things would be nothing at all; that she might be converted and so be healed. How miserable was I then, and how didst thou bring it about that I should have a feeling of my Misery, upon that Day, when having prepared a *Panegyrick* in Praise of the Emperor, in which I was to tell many Lies, and yet be applauded by those who knew them to be Lies; and my Heart was anxious for the Success of the
Under-

Undertaking, and burning in a Fever of consuming Thoughts. I pass'd through a certain Street in *Milan*, and there took notice of a poor Beggar, who had got his Belly full I suppose, and was very jocund and full of Mirth. And I fetch'd a great Sigh, and spoke to my Friends that were with me of the many Sorrows of our own Follies; for with all our Endeavours (such as I was then labouring under, prick'd forward by the Goad of restless Desires, and dragging after me the heavy Load of my own Infelicity, which the more I drew it grew still the heavier) we sought for nothing else but to arrive at a secure Joy, at which this poor Beggar had arrived before us, and at which perhaps we should never arrive. For what he had already procur'd by a few Pence got by begging, was what I was still toiling for thro' so many winding and difficult Paths, viz. the Pleasure of a temporal Felicity.

2. His Joy indeed was no true Joy, but that which my Ambition was pursuing after was much more false. And certainly he was merry, whilst I was perplexed; he was secure, whilst I was in fear. And if any one should have asked me whether I had rather rejoice or be in fear? I should have answer'd, I had rather rejoice. But if he should have asked me again, whether I had rather chuse to be in his Condition, or in my own? I should have preferred my own, notwithstanding all my Cares and Fears: But by a per-
verse

verse Choice; for what true Reason could there be for it? For as for my being more learned, this was no Reason why I should prefer myself to him, since I did not rejoice in this, but only fought thereby to please Men; not for the Sake of teaching them, but merely to please them. And therefore thou didst most justly stand against me, and didst break my Bones with the Staff of thy Discipline.

3. Away with those therefore from my Soul, that say unto it, *There is a great Difference between the Subjects of Joy: The Beggar was merry with Drink; thou desiredst (a more noble) Joy from Glory.* What Glory was this, O Lord, which was not in thee? For as his Mirth was no true Joy, so neither was this true Glory, and had a worse Effect upon my Mind. And for his Part, that very Night, he would digest his Drunkenness: but I had slept and rose again with mine, and was like to sleep and rise again with it, thou knowest for how many Days. But there is a Difference upon what Ground a Man rejoiceth: I know it, for the Joy of a Christian's Hope is incomparably beyond that of vain Glory: And there was a Difference also between me and him; and the Advantage was on his Side; for he was the happier of the two; not only in being full of Mirth, whilst I was rack'd with Cares; but that he by begging God's Blessing upon People had got some good Wine, and I by telling Lies
was

was hunting after empty Glory. I said then many Things to this Purpose to my Friends; and often observed how it was with me; and I found it was ill with me, and I grieved, and made my Burthen greater. And if I met with any Prosperity, I was loth to take any Notice of it, because before I could take hold of it, it flew away.

C H A P. VII.

Of his Friend Alipius, who had been formerly his Scholar; and how he reclaim'd him from the vain Sports of the Circus, which were chiefly all manner of Races.

I. I Bemoan'd myself in these Things together with my Friends with whom I lived; but chiefly and more familiarly I communicated my Thoughts upon these Matters to *Alipius* and *Nebridius*. *Alipius* was a Native of the same Town with me, and his Parents of the best Rank there. He was younger than I, and had been my Scholar, both when I first set up School in our own Town, and afterwards at *Carthage*: And he loved me much, because he thought me to be learned and good; as I also loved him, for his great Inclination to Virtue, which considering his Age was very eminent. Yet the Stream of the evil Customs of *Carthage*, where all sorts of vain Shews are extremely affected, had carried him away to the Follies of the *Circus*. Now whilst he was miserably hurried
away

away with these Sports, I was teaching Rhetorick at *Carthage*, and kept a publick School: But by reason of some Disagreement between me and his Father, he at that time was none of my Auditors. I had found out that he was miserably bewitch'd with the *Circus*. And it grieved me much, that so great a Hopefulness would now be lost, or rather, to my thinking, was lost already. Nor had I any Means of admonishing him, or reclaiming him by any Restraint, either by the Benevolence of a Friend, or the Authority of a Master. For I imagined he had the like Dispositions in my Regard as his Father had: But it was not so. Therefore neglecting his Father's Quarrel he began kindly to salute me, and to come sometimes into my Auditory, hearing some Part of my Lecture and then departing. But I still forgot to speak to him not to suffer so good a Wit to be ruined by a blind and headstrong Affection to such vain Sports.

2. But thou, O Lord, whose over-ruling Providence presideth over all Things that thou hast created, didst not forget him, who was to be one Day amongst thy Children a Prelate and Dispenser of thy Sacrament. And that his Reformation in this Matter might evidently be thy Work, thou wast pleased to effect it by me without my knowing it. For one Day when I was sitting in my Place, and my Scholars were about me, he came in, and saluted me, and sat down and attended

attended to my Lecture. Now it happen'd, that in expounding the Subject which I had in hand, to make it both more agreeable and more plain, I borrow'd a Similitude, which seem'd to me very proper, from the Shews of the *Circus*, not without a smart Derision of those who were Slaves to that Folly. Thou knowest, O God, that I had no Thought at that time of curing *Alipius* of that Malady. But he presently applied it to himself, and thought I spoke it purely for him. And whereas another would have taken Occasion from hence to have been angry with me, he being a well-disposed Youth, made it an Occasion of being angry with himself, and of loving me the more dearly. For thou hadst said it long ago, and inserted it in thy holy Books, *Rebuke the Wise and he will love thee*, Prov. 9. v. 8.

3. Yet I had then no Thought of rebuking him; but thou, who makest use of all, whether they know it or know it not, according to the Order which thou knowest, and that Order is ever just, from my Heart and my Tongue didst form burning Coals, with which thou wast pleased to set on fire that hopeful Soul, which was then in a dangerous Way, that so thou mightst cure it. May he be silent in thy Praises, who considereth not thy Mercies, which I from the Bottom of my Soul confess to thee. For *Alipius* after those Words immediately recovered himself out of that deep Pit, in
which

which he had been willingly sunk, blinded with a wretched Pleasure, and shook his Soul with a resolute Forbearance, and all the Dirt of the *Circus* fell off from him, and he returned thither no more. And after this he prevail'd with his unwilling Father, that he might be my Scholar, who yielded and consented to it. So he again becoming my Auditor, was with me involved in that Superstition, being much taken with the boasted Continency of the *Manichæans*, which he supposed to be true and sincere; but it was indeed senseless and deceitful, inveigling precious Souls, who as yet knew not how to reach the Height of true Virtue, and therefore were easily deceiv'd by a superficial Appearance of that which had but the Shadow of it, and was counterfeit.

C H A P. VIII.

How Alipius studying the Law at Rome, was brought to behold and to delight in the bloody Shews of the Gladiators.

1. **H**E not forsaking the Way of this World, which his Parents inculcated to him, was gone to *Rome* before me to study the Law; and there was again carried away with an incredible Passion to the Shews of the Gladiators, and after an incredible Manner. For whereas he was very much averse from, and detested these Sports, some of his Friends and School-fellows meeting him in the

the Streets, after Dinner, with a familiar Violence, led him along with them much against his Will to the Amphitheatre, upon a Day, when those cruel and tragical Sports were exhibited ; he resisting all the while, and telling them, *if you drag my Body along with you thither, and place it there, can you force me to turn my Mind or my Eyes upon those Shews ? I shall be absent therefore tho' present in Body, and so overcome both you and them.* They hearing this, did not desist from drawing him along with them, having a Mind perhaps to try whether he had Power to do as he said. Whither so soon as they came, and had gotten such Places as they could, presently those cruel Sports began.

2. But *Alipius*, shutting the Door of his Eyes, forbid his Soul to go out after such wicked Objects. And would to God he had shut his Ears too. For upon a certain Accident in the Fight, hearing a great Shout of all the People, he was overcome by Curiosity, and open'd his Eyes, designing only to see what was the Matter, and whatever it was to despise it and overcome it. And he was immediately struck with a more grievous Wound in the Soul, than the Gladiator, whom he desired to behold, was in the Body ; and he fell himself in a far more deplorable Manner, than he at whose Fall this Shout was raised, which entering in at his Ears had open'd his Eyes, and through them had given a mortal Wound to his Soul, which was more bold
than

than strong, and indeed so much the weaker, because he presumed of himself, who should have confided only in thee. For no sooner did he see that Blood, but he also drank down the savage Cruelty of it; nor did he turn away his Eyes, but fixed them upon it: And he sucked in those Furies, and knew it not, and became delighted with the Crime of the Combat, and was made drunk with that cruel Pleasure. And he was not now the Man that he came, but one of the Multitude to which he came, and a true Companion of those who brought him thither. What shall I say more? He look'd on, he shouted, he took fire, he carried away with him a Madness, by which he was incited to return again, not only with them who had drag'd him thither before, but before them, and drawing others with him. And yet from hence also with a most strong and merciful Hand thou didst deliver him, and didst teach him to presume no more of himself, but to trust in thee. But this was long afterwards.

C H A P. IX.

How Alipius, when a Student at Carthage, was apprehended for a Thief.

I. AND this was laid up in his Memory for a Caution for the future. And that also which happen'd to him at *Carthage*, when he studied there and was my Scholar, and at Mid-day in the *Forum* was meditating

upon the scholastick Exercise that he was afterwards to recite; when thou sufferedst him to be apprehended as a Thief by the Officers of the *Forum*, was, I believe, permitted by thee, my God, for no other Reason, but that he who was to be so great a Man, might begin to learn by this, how cautious a Man ought to be in taking cognizance of Causes, not to condemn another by a rash Credulity. For as he was then walking alone with his Table-book and Stile in his Hand before the Tribunal, another young Man, of the Number of the Scholars, who was the true Thief, carrying secretly with him a Hatchet, went in, without his perceiving it, to the Leaden-rails that are over the Silversmiths Street, and began to cut off the Lead. The Silversmiths underneath hearing the Noise of the Hatchet, began to murmur among themselves, and sent some to apprehend any one they should find there. The young Man over-hearing their Voices, went off immediately, leaving his Instrument for fear he should be taken with it. *Alipius*, who had not seen him go in, took notice of his coming out and making haste away, and desirous to know the Cause went into the Place, and finding the Hatchet stood wondering what should be the Meaning of it. In the mean-time they that were sent come in and find him holding in his Hand the Hatchet, the Noise of which had brought them thither: They apprehend him, and drag him along; and calling together

ther the Shopkeepers of the *Forum*, congratulate with them that now they had taken the Thief in the Fact: And from thence they lead him to be presented before the Judge. And hitherto he was to be instructed. For thou, O Lord, didst immediately come in to vindicate his Innocence, of which thou alone wast Witness. For as they were leading him along either to Prison, or to Punishment; an Architect, who had the chief Care of the publick Buildings, met them; and glad they were to meet him, who used to suspect some of them of having taken away such Things as were lost from the *Forum*, that he might now at length see, who it was that had committed all those Thefts. But it happen'd that this Man had often seen *Alipius* at the House of a certain Senator, whom he used to visit, and presently knowing him, took him by the Hand aside from the Crowd, and ask'd him how it was, that so great a Misfortune had befallen him; who told him the whole Story: Upon which he desired the People, who were in a great Tumult and Rage, to go along with him. And so they went to the House of the young Man, who had done the Fact; where at the Door they met a Servant-boy, who was so little as that he might tell the whole Matter without suspecting any Hurt to his Master, whom he had waited upon in the *Forum*. *Alipius* knowing him again, intimated it to the Architect: And he presently shewing him the

I 2 Hatcher,

Hatchet, asked him if he knew whose it was. Who presently answer'd, 'tis ours; And being further examined told all the rest. So the Crime was devolved upon another, the Mob which had began to triumph over him was confounded; and he that was to be a Dispenser of thy Word, and an Examiner of many Causes in thy Church, departed with more Experience and Instruction.

N. B. *Alipius was afterwards Bishop of Thagaste, and in his Time one of the most illustrious Prelates of the African Church.*

C H A P. X.

Alipius follows St. Austin to Milan. A memorable Example of his Integrity. Of his other Friend Nebridius.

I. **H**IM therefore I found at *Rome*, and he stuck close to me with a most strong Bond of Friendship; and he went with me to *Milan*; that he might have my Company, and might there practise in the Law, which he follow'd according to the Inclinations of his Parents more than his own. In which he had been already an *Assessor* of Justice, admired by the rest for his Disinterestedness, whilst for his Part he much more wonder'd at those who valued Gold above Virtue. His Disposition in this Regard was also tried, not only by the Allurement of Interest, but also by the Temptation

on of Fear. He was Affessor at *Rome* to the Count that had the Charge of the *Italian* Contributions. There was at that Time a Senator, a Man of great Power, by whose Favours many had been obliged, and many dreaded his Displeasure : He according to the Way of his Power would needs have I know not what Usurpation allowed him, which was prohibited by the Laws: *Alipius* withstood him. A Reward was promis'd him ; he scorn'd it : He was assaulted with Threats ; he despised them. All admired such an extraordinary Spirit, as neither wished a Man his Friend, nor feared him his Enemy, who was so great and renowned for the innumerable Ways he had of doing Good or Harm to many. And the Judge himself, whose Affessor and Counsellor he was, tho' he also had no Mind the Thing should be done, yet did not openly declare against it, but casting the whole Matter upon *Alipius*, said that he would not suffer him to consent to it. For indeed had the Judge passed it, *Alipius* would have gone off the Bench. This one Thing only in the Way of his Studies had almost oversway'd him, viz. a Desire of procuring himself Books with the * *Prætor's* Fees. But consulting Justice in this, he concluded upon the better Part, valuing more that Equity which prohibited this, than the Power and Opportunity he had of doing it.

* *Pretia Prætorianis.*

2. This is indeed a lesser Matter. *But he that is faithful in that which is little, is faithful also in that which is great, St. Luke 16.* Neither can that by any Means be vain, which has proceeded from the Mouth of thy Truth, *If in the unjust Mammon you have not been faithful, who will trust you with that which is true ? And, If in that which is another's you have not been faithful, who will give you that which is yours ?* Such was the Man who was then closely united to me, and labour'd no less than myself, under an Incertainty what Course of Life we were to take.

3. *Nebridius* also, who had left his native Place, which was not far from *Carthage*, and *Carthage* also itself where he most frequently was, had left his Father's fine Estate and Country House, and his Mother, who was not like to follow him ; and had come to *Milan*, for no other Cause, but that he might live with me in a most ardent Search after Truth and Wisdom ; join'd his Sighs with ours, and was under the same Perplexity, being a most fervent Seeker after a happy Life, and a most earnest Inquirer into the most difficult Questions. And so there were together three famish'd Mouths, bewailing to one another their Wants, and waiting for thee to give them their Food in seasonable Time : And in all that Bitterness, which by thy merciful Appointment attended our worldly Employments,

ments, when we consider'd to what End we underwent those Sufferings, we discovered nothing but Darkneſs, and we turned away our Eyes with a Sigh, and we ſaid, *How long will it be ſo?* And this we often ſaid, and yet ſaying ſo, we did not quit theſe Things, becauſe we could not diſcover any Thing certain, which leaving theſe we might embrace.

C H A P. XI.

He deſcribes the Courſe of his various Thoughts which ſucceſſively poſſeſs'd his Mind, from the 19th to the 30th Year of his Age.

I. **A**ND I wonder'd exceedingly, when I conſider'd and call'd to my Remembrance, what a long Time it was ſince the nineteenth Year of my Age, when I firſt began to be inflamed with the Deſire of Wiſdom, propoſing upon the finding thereof to quit all empty Hopes of vain Deſires and deceitful Follies; and now behold me thirty Years old, ſtill ſticking in the ſame Mire, greedy of enjoying preſent Things, which fly away and diſſipate my Soul. In the mean time this was the Courſe of my Thoughts, “ To-morrow I ſhall find it out, behold it “ will clearly diſcover itſelf, and I ſhall have “ it; and behold *Fauſtus* will come and explain all. Then, O wiſe *Academicks!* “ nothing can be certainly known for the “ regulating of Life. Nay, but let us not “ deſpair,

“ despair, but seek with greater Diligence.
“ Behold those Things, which seem'd absurd
“ in the Church's Books are not absurd,
“ but may be understood in another Way,
“ and that rationally. I will remain then
“ there where my Parents fix'd me when a
“ Child, till clear Truth be found out.
“ But where or when shall we seek it?
“ *Ambrose* has no Leisure: Nor have we
“ Leisure to read. Where shall we seek
“ proper Books? With what, or in what
“ Time procure them? Upon whose Recommendations shall we take them? Nay,
“ but let us set some Time apart, let us allow
“ certain Hours of the Day for the Salvation of our Soul. Great Hope appears:
“ The Catholick Faith does not teach that
“ which we thought, and vainly charged
“ her with. Her Learned look upon it as
“ a Crime to believe that God is terminated
“ with the Figure of a human Body: And
“ why don't we knock, that the rest may be
“ opened? My Scholars take up the Forenoon:
“ But what do we do with the rest
“ of our Hours; and why not this? But
“ when then must we wait upon our greater
“ Friends, whose Favour we depend upon?
“ What Time must we take to prepare the
“ Matter we sell to our Scholars? What
“ Time to repair ourselves by relaxing our
“ Mind from the Bent of Cares? Let all
“ Things perish; let us lay aside these vain
“ and empty Things, and set about the Inquiry
“

“ quiry after Truth alone. This Life is
 “ miserable, Death is uncertain : If it should
 “ come upon us of a sudden, in what a case
 “ shall we go hence? And where shall we
 “ learn what we have here neglected? And
 “ shall we not be punished for this Neglect?
 “ But what if Death put an End to all
 “ Care, together with Sense? This then al-
 “ so must be examined into. But God for-
 “ bid it should be so. Sure ’tis no vain, no
 “ empty Matter, that the Authority of the
 “ Christian Faith should have obtain’d this
 “ eminent Height over all the World. Ne-
 “ ver would God have done such and so
 “ great Things for us, if the Death of the
 “ Body were to put an End to the Life of
 “ the Soul. Why then do we delay, for-
 “ saking the Hopes of this World, to give
 “ ourselves up wholly to seek after God and
 “ true Beatitude? But stay a little, these
 “ Things are also pleasant, and have in them
 “ no small Sweetness: We must not part
 “ with them too hastily, for it would be a
 “ greater Shame to return to them again.
 “ See how little we want of obtaining some
 “ honourable Post: And then we may be
 “ easy: We have good Store of Friends,
 “ that are Men in Power; if nothing else
 “ be got, and we are not willing to wait for
 “ something better, a *Presidentship* may soon
 “ be given us: And we may marry a Wife:
 “ with some Fortune, that she may not be
 “ a Charge, and here shall be the Limits of

“ my Desires. Many great Men, worthy
“ of imitation, have been married, and yet
“ have given themselves up to the Study of
“ Wisdom.

2. Whilst I was saying these Things, and these contrary Winds by turns drove my Heart to and fro, the Time run on, and I delayed being converted to the Lord God, and put off from Day to Day to live in thee, and I did not put off daily dying in myself. I was in love with a happy Life, and yet was afraid to seek it where it was to be found; and flying from it, sought after it. For I thought I should be exceedingly miserable, if I were to be deprived of carnal Pleasures; and I reflected not of the Medicine of thy Mercy to cure this Infirmary, because I had not tried it: And I supposed Continency to be a Thing of our own Strength, which I knew I had not; and was so foolish as not to know, as it is written, *Wisd. 8. That no one can be continent, except thou give it.* And thou indeed wouldst give it, if with hearty Sighs I did but knock at thy Ears, and with a sound Faith cast my Care upon thee.

C H A P.

C H A P. XII.

The Disputes between him and Alipius, concerning Marriage and single Life.

1. **A**LIP IUS was indeed much against my taking a Wife, alledging that we could no Way with any secure Leisure live together in the Love of Wisdom, as we had long desired, if I were to marry. For as to his Part, he was then very chaste, even to a Wonder; and having in the Beginning of his Youth unhappily tasted of those Pleasures, he stuck not in the Mire, but rather was sorry for what he had done, and despising those Enjoyments, lived ever after most continently. But I opposed against him the Examples of those, who being married, had studied Wisdom, and pleas'd God, and had faithfully kept and loved their Friends. But alas I was far off from their Greatness of Soul, and being delighted with the Disease of the Flesh, and a pestiferous Pleasure, drew my Chain still after me, being afraid to be loosed from it; and, as if the Wound were touch'd, rejecting the Words of him that so well advised me, as the Hand that would unchain me.

2. Moreover the Serpent also by me spoke to *Alipius*, and by my Tongue wove and spread in his Way his tempting Nets, to entangle those virtuous Feet which were then at liberty. For when he much wonder'd at me, for whom he had no small Esteem, that I
should

should stick so fast in the Birdlime of that Pleasure, as to declare, as often as we discoursed upon that Subject, that I could not possibly live a single Life; I to defend myself against his Admiration would be telling him that there was a vast Difference between his short stolen Pleasures, of which he had now scarce any Remembrance, and therefore easily contemned them, and the Delights of my long Custom, which being also now to be qualified and rendered honest by Marriage, he could have no Reason to wonder at my Choice of that kind of Life. Upon this he also began to desire a married State, not that he was overcome with a Desire of that Pleasure, but out of Curiosity. For he said he desired to know, what that was which I was so taken with that my very Life, which he loved so much, would seem to me no Life but a Pain without it.

3. For his Soul which was free from that Chain wonder'd at my Slavery, and from this wondering proceeded to a Desire of trying, ready to go on to the Tryal itself, and from thence perhaps to fall into that Slavery which he wonder'd at; because he had a mind to make a *Covenant with Death*, Isaiah 28. and because *He that loveth the Danger shall fall into it*, Eccclus. 3. For as to whatever there is of Good in Marriage in the Office of ruling a Family, and of educating Children, neither he nor I had much Thought of that; but the Custom that I had of satisfying an insatiable

tiable Concupiscence was what chiefly and most vehemently tortur'd me, who was already enslaved; and it was his Admiration at me that drew him on towards the same Slavery. In this Way we were till thou the most high not forsaking this low Earth of ours, but commiserating our Misery, didst relieve us by wonderful and secret Ways.

C H A P. XIII.

A Wife is sought out for him; his Mother cannot obtain any Answer from God concerning this intended Marriage.

1. **A**ND now earnest Endeavours were used for the hastening my Marriage. I was now become a Suitor, and the Party was already promised to me; my Mother chiefly promoting the Business, that so my unlawful Lusts being reformed by Matrimony, I might be cleansed from my Sins by the saving Water of Baptism, for which she was pleas'd to see that I was daily better and better disposed, and took notice that her Prayers and thy Promises began to be fulfilled by my Faith. Yet when both by my Entreaty and her own Inclination she daily importuned thee with a loud Cry of her Heart, that thou would'st be pleased to shew her by Vision something concerning my future Marriage, thou never would'st do it. And she saw some vain and fantastical Appearances, the Products of her own Spirit and Imagination

nation vehemently bent upon that Subject, and she related them to me; but not with that Confidence with which she used, when thou hadst shew'd her any thing, but rather as slighting them. For she said she discerned by I know not what kind of Relish, which she knew not how to express, the Difference between thy Revelations and her own Dreams. Yet the Business was carried on, and a Maid was sued to not yet marriageable by almost two Years, but because I liked the Match, I was willing to stay for her.

C H A P. XIV.

A Proposal is made for many of them living together in common; but is found inconsistent with a married Life.

1. **A**ND many Friends of us together had often meditated, discoursing to one another, and detesting the vexatious Troubles of a worldly Life, and were now almost come to a Resolution to quit the Noise of the World and live in quiet. Forming to ourselves a Scheme for our Retirement that every one should bring in what he had, and one common Stock be made of all; where by Sincerity of Friendship one should not claim this, and the other that; but the whole should belong to every one, and every thing to all. And there were about ten of us that were ready to join in this Society, amongst whom some were very rich, especially *Romanianus*

manianus my Fellow Townsman, and familiar Friend from my Childhood, who had come to the Emperor's Court (then at *Milan*) upon some troublesome Concerns of his own: He was the most earnest upon this Business, and having a much better Estate than any of the rest, had most Power to persuade it. And we had agreed that two of us yearly like Magistrates should take care of all Necessaries, the rest being quiet and without Trouble. But when we began to consider whether the Wives would admit of this, which some of us already had, and I proposed to have, this whole Design so well form'd fell in pieces in our Hands, and was broken and cast away. Thence we return'd again to Sighs and Groans, and our Steps to follow the broad and beaten Paths of this World. For many Cogitations were in our Hearts, but it is *thy Counsel that remaineth for ever*. From this thy Counsel thou didst then deride our Projects, and didst make way for thy own; ready to give us *Food in due Season, and to open thy Hand, and to fill our Souls with thy Benediction*, Psalm 144.

C H A P. XV.

His Concubine leaves him, and vows Continency; he has not the Courage to imitate her.

I. I N the mean time my Sins were still multiplied, and she being removed from my Side (as an Impediment to my Marriage) whom I formerly companied with, my Heart which had cleaved to her being now torn away, as it were, from her, was wounded and bled. And she return'd to *Africa*, making a Vow to thee never to know any other Man, and leaving with me the natural Son I had by her. But unhappy I, not imitating the Woman, impatient of Delay (it being two Years before I was to have her whom I made Suit to) because I was not a Lover of Marriage, but a Slave of Lust, procured me another, tho' no Wife, to sustain and keep up by the Continuance of Custom that Disease of my Soul entire or augmented, till it might arrive to the Realm of Matrimony. Neither was that Wound of mine healed which was made by the cutting off my former Concubine, but after the Heat and most acute Pains it had caused in me, it putrified, and under a colder Pain became a more desperate Sore.

C H A P. XVI.

The Fear of Death and the future Judgment was some Restraint to his Lusts.

1. **T**O thee be Praise, and to thee be Glory,
O Fountain of Mercies: I became more miserable, and thou drewest nearer to me; and even just now was thy right Hand ready to draw me out of the Mire and to wash me clean, and I knew nothing of it. Nor was there any thing that restrain'd me from sinking still deeper into the Pit of carnal Pleasures, but the Fear of Death and of thy Judgment to come, which in all the Variety of my Opinions never quite departed from my Breast. And I often reasoned with my Friends *Alipius* and *Nebridius* of the Ends of the Good and the Evil; and that *Epicurus* above all Men with me should carry away the Prize, but that I believ'd the Soul surviv'd after Death, and was treated according to its Merits; which *Epicurus* did not believe.

2. And I asked whether if we were not to die at all, and might live in the perpetual Enjoyment of the Pleasures of the Body without any Fear of losing them, whether, I say, this might not be enough to make us happy? Or what else we should want? not knowing it was a great Misery in me that being so deeply plunged and blind I could not raise my Thoughts to the Light of Virtue, and of that soveraign Beauty, which
for

for its own Sake is to be embraced, which the Eye of the Flesh has not seen, but it is discovered in the Interiour. Neither did I consider, being so miserable, from what Vein it flowed, that it was a Pleasure to me to confer with my Friends about these Things, filthy as they were; nor did I even then think that I could be happy without Friends, though I were to have never so great Affluence of carnal Delights; which Friends I loved *gratis*, and perceived that I was also loved by them *gratis*. [*i. e.* without any Prospect of Interest or corporeal Pleasure.]

3. O crooked Ways! Woe to the audacious Soul that vainly hoped to find something better after she had departed from thee! She turned and returned herself on Back and Sides and Belly, and all was hard and uneasy, and thou alone her Rest. And lo thou art with us; and dost deliver us from our miserable Wanderings; and puttest us into thy Way, and encouragest us, saying, Run on, I will carry you, and I will bring you to the End of your Race, and even there I will continue to carry you.

St. Au-
 gustine's
 Confessions
 Book VI.
 Chapter III.

which
t it is
did I
Vein
ne to
hings,
then
ends,
Af-
iends
was
hout
Plea-

au-
me-
nee!
and
un-
hou
our
into
un
ou
I

7-

St. AUGUSTINE's Confessions.

BOOK the Seventh.

CHAP. I.

His Entrance now, being thirty Years old, into Man's Estate: He apprehends God to be inviolable, incorruptible, immutable, and every way infinite; but yet corporeal.

I. MY wicked Youth was now dead and gone, and I was entering into the State of Manhood; and the older I was, the more shameful was my Vanity, which could conceive no Substance but such as we usually behold with these our Eyes. I did not indeed imagine thee, O my God, to bear the Shape of a human Body; for from the Time I had heard any thing of Wisdom I always abhorred that; and I was rejoiced to find that the Faith of our spiritual Mother thy Catholick Church also abhorred it. But then I was at a loss to know what other Idea I was to form of thee. And being a Man and such a Man I endeavour'd to conceive and apprehend thee the supreme and the only and the true God. And from the Bottom of my Soul I believed thee
to

to be incorruptible and inviolable and immutable, because, tho' I know not how nor whence, I plainly saw and was convinced that that which cannot be corrupted, nor hurt nor changed, is better and more perfect than that which is capable of Corruption or Violation or Mutation.

2. My Heart strongly cried out against all my Phantoms, and with this one Effort I strove to drive away from the Eyes of my Mind the Croud of Uncleanneſs that hover'd round me; and it was ſcarce removed for the Twinkling of an Eye, before it gather'd again upon me, and ruſhed in upon my Sight and overclouded it: So that tho' I did not repreſent to myſelf the Figure of a human Body, yet I was ſtill forced to imagine ſomething corporeal through Spaces of Place infuſed into the World, or alſo diffuſed through infinite Spaces beyond the World; yet this ſame incorruptible, and inviolable and immutable; which I preferr'd to that which is corruptible or violable or mutable. Becauſe whatſoever I abſtracted from all ſuch Spaces ſeem'd to me to be nothing; yea, not to be at all, not ſo much as a *Vacuum*, as if a Body were taken out of a Place, and the Place ſhould remain void without any Body at all in it either earthly or watery, or airy, or heavenly, and yet remain an empty Place like a ſpacious nothing.

3. I therefore being dull of Heart, and myſelf not ſeeing my own ſelf, thought all that

that to be nothing which was not extended thro' some Space, or spread forth, or had Dimension or Magnitude; or contain'd, or was capable of containing such Things: For such as the Forms were that my Eyes were used to behold, such were the Images my Heart represented. Neither did I reflect that this very Application of Mind by which I formed these Images was no such Thing as they: Which yet would not form them if it were not something great. In this manner also I imagined thee, O Life of my Life, to be extended through infinite Spaces, and to penetrate on every Side the whole Mass of the World, and to be diffused beyond the World on all Sides to an Immensity without any Limit, so that the Earth had thee, and the Heavens had thee, and all Things had thee, and they were bounded in thee, but thou no where.

4. And as this Body of the Air which is above the Earth does not hinder the Light of the Sun from passing thro' it, penetrating it in such manner as not to break or divide it, but to fill the Whole: So I thought that not only the Bodies of the Heavens and Air and Sea, but of the Earth also, was passable to thee, and in all its least as well as greatest Parts penetrable to receive every where thy Presence, by a secret Inspiration both interiourly and exteriourly administering all things which thou hast created. Such was my Notion, because I could conceive nothing else: But this was a false Notion; for
thus

thus a greater Part of the Earth would have a greater Part of thee, and a lesser would have a lesser Part, and in such a Manner would all things be full of thee, that the Body of an Elephant would hold so much more of thee than the Body of a Sparrow, by how much it is bigger, and takes up a greater Space. And thus thou wouldst be present but by Parts to the Parts of the World, by bigger Pieces of thee to the greater Parts of the World, and by lesser to the lesser Parts. But thou art not so, but as yet thou hadst not enlightened my Darknefs.

CH A P. II.

Nebridius's *Argument against the Manichæans.*

1. **I**T was enough for me, O Lord, against those deceived and Deceivers [the *Manichæans*] who talk'd much and yet were dumb, because thy Word did not sound from their Mouths ; it was enough I say for the confuting of them, which long before, even from the Time that we were at *Carthage*, used to be proposed by *Nebridius*, and all we that heard it were much moved with it, *viz.* what that *Nation of Darknefs*, which they talk of, which they make to stand with its malignant Bulk opposite to thee, could do to thee, if thou wouldst not have fought with it? For if they should answer, that it would have any ways hurted thee, it would follow that thou wert capable

capable of Violation and Corruption. But if they should say that it could not have done thee any Harm, no Reason could be given for thy fighting, and fighting in such manner, that some Part of thee, and a Member of thine, or an Offspring from thy own Substance should be mingled with the opposite Powers and those Natures that were not created by thee; and be so far corrupted by them, and changed for the worse, as to have fallen from Happiness to Misery, and to stand in need of Help to be disengaged and purified: And that our Soul should be this Part of thy Substance; to the Aid of which being enslaved, defiled and corrupted came thy *Word* that was free and pure and sound; which nevertheless was also itself liable to Corruption, as being of the same Substance. Wherefore if they affirmed thee, whatever thou art, that is, thy Substance by which thou existest, to be incorruptible, then all those Things were false and execrable; but if corruptible, this very thing as the first hearing is false and abominable. This then was enough against them to cast off their Load from my Breast, because they had no Way to get out of this *Dilemma* without a horrid Sacrilege of the Heart and Tongue, by thinking such things of thee and speaking them.

C H A P. III.

*He is unsatisfied concerning the Cause of Evil,
which is Man's free Will.*

1. **B**UT although I thus maintained and firmly believed thee our Lord, the true God (who hast made not only our Souls, but our Bodies also, and not only our Souls and Bodies, but all Persons and all Things) to be incapable of being defiled or alter'd or in any Part changed; I did not as yet apprehend, clearly and without Scruples, the Cause of Evil: Yet whatever it might be, I saw that in the seeking of it, I was not to look for such a Thing as might oblige me to believe thee the immutable God to be liable to suffer Change; lest I myself should become the Thing that I sought for. Therefore I sought it so as to be secure and certain that what they [the *Manichæans*] said was not true; whom I fled from with my whole Soul; for I saw that in seeking for the Origin of Evil, they were themselves filled with Evil; because they chose rather to think that thy Substance suffered Evil than that their own did Evil. And I strain'd hard to see and discern what I had heard that our free Will was the Cause that we did Evil, and thy just Judgment that we suffer'd Evil; and I could not clearly see it.

2. I endeavour'd to draw forth the Sight of my Mind from the Deep, and I sunk back

back again, and I often endeavour'd it, and I still sunk back again and again. What rais'd me up towards thy Light was that I knew that I had a Will, as well as I knew that I had a Life: Therefore when I willed or willed not any thing, I was very certain that it was not any other thing but myself that willed or willed not; and that there was the Cause of my Sin, I was just upon the Point of perceiving. And then as to what I did against my Will, I saw I rather suffer'd than did it, and I judg'd that not to be a Fault, but a Punishment, with which, considering thee to be just, I readily confess'd that I was not unjustly afflicted.

3. But then again I argued, who made me? Was it not my God, who is not only good, but Goodness itself? Whence therefore have I this Will to Evil, and Repugnance to Good, which gives Occasion to that for which I may be justly punish'd? Who has put this in me, and engrafted in me this Plant of Bitterness, when all of me was made by my most sweet God? If the Devil be the Author of it, whence then was the Devil? But if he also by his perverse Will from a good Angel was made a Devil, whence came in him this evil Will, by which he was made a Devil, since the whole Angel was made good by the Creator who is all good? By such Thoughts as these I was plunged back again and stifled; and yet I sunk not so low as that Hell of Error, where no one will confess to

thee, as to believe thee rather to suffer Evil, than Man to do it.

C H A P. IV.

Nothing can be conceiv'd better than God; and therefore he is certainly incorruptible.

1. **F**OR I strove to find out all the rest in such manner as I had already found that what is incorruptible is better than that which is liable to Corruption; for which Reason I confess'd thee, whatever thou wert, to be incorruptible. For never any Soul was able, or will be able to conceive any thing that is better than thee the supreme and most excellent Good: Since therefore that which is incorruptible is most truly and most certainly preferr'd to that which is corruptible, as I also then preferr'd it; if thou wert not incorruptible, my Thoughts could have conceiv'd something better than my God. Therefore where I saw that the incorruptible is to be preferr'd to the corruptible, there I ought to have sought thee, and from thence to take notice, whence Evil comes, that is to say, whence Corruption itself comes, by which thy Substance can by no means be violated.

2. For in no Way at all does Corruption violate our God; by no Will, by no Necessity, by no unforeseen Accident, because he is God, and whatever he wills for himself it is good, and he is that same Good. But
to

to be corrupted is not good. Neither art thou forced to any thing against thy Will; for thy Will is not greater than thy Power; for if it were greater, thou would'st be greater than thyself. For the Will and Power of God is God himself. And what can be unforeseen to thee who knowest all Things; and there is no Nature that has a Being but because thou knowest it? But what need saying so many Things to shew that the Substance which is God is not corruptible; since if it were so, it would not be God.

C H A P. V.

*He is still in Quest after the Origin of Evil.
His Faith in Christ and the Catholick Church
daily grows stronger.*

I. **A**ND I sought from whence Evil could come; and I sought evilly: and I did not see the Evil that there was in this my Search. And I placed before the Eyes of my Soul the whole Creation, both as to the Things that we can see, such as the Earth, and the Sea, and the Air, and the Stars, and the Trees, and all mortal Creatures; and also as to the Things that we see not, as the Firmament of Heaven, and all the Angels and spiritual Things thereof; to which also, as if they had been Bodies, my Imagination appointed their several Places: And of all together I framed one great Mass of thy Creation, distinguish'd by various Kinds of Bodies, which

either were true Bodies indeed, or which I had feign'd to myself in Place of Spirits : And this Mass I imagined to be very great, not according to what it truly was, which I could not know ; but according to my Fancy, vastly extended on all Sides, but yet finite. After this I considered thee, O Lord, as encompassing on all Sides and penetrating this vast Mass, but every Way infinite : As if the Sea were every where, and were on all Sides boundless and infinite, and should have within it a Sponge of great, but finite Magnitude ; which Sponge would be in every Part full of that boundless Sea : So I conceiv'd the finite Creature to be full of thee the infinite Creator. And I said, Behold God, and behold all the Things that God hath created ; and God is good, and most excellently and incomparably better than any of these Things ; yet being good he has created good Things ; and behold how he encompasses and fills all Things.

2. Where then is *Evil*, or from whence or what Way has it stolen in hither ? What is the Root of it, and what is its Seed ? Or is it not at all ? Why then do we fear, and fly from that which is not ? Or if we vainly fear it, then surely this Fear itself is an Evil, by which our Heart is pricked and tortured without Cause ; and so much the greater is this Evil, by how much the less Cause we have to fear a Thing that is not. Therefore either there is an Evil which we fear,
or

or our very Fear is an Evil. Whence then is it, since God made all these Things, a good God, all Things good? He, the greater and the sovereign Good, made these lesser Goods: But yet both the Maker, and the Things made by him, are all good. From whence then is Evil? Or out of what did God make these Things? Was there some Matter before that was bad, which he form'd and put in order, yet so as to leave something in it, which he did not convert to Good? But then why this? Was he not able to convert and change it all, so as to leave no Evil in it, he that is omnipotent? Infine, why would he make any Thing at all of it, and not rather by that same Omnipotence of his reduce it to nothing? Or could it ever have a Being against his Will? Or if it was Eternal, why did he for infinite Ages suffer it to be in that Manner, and after so long a time chuse to make something of it?

3. Or if he now on a sudden would be doing something; he that was Omnipotent should rather have employ'd himself in abolishing that evil Matter, that he alone might be the whole, true, and supreme, and infinite Good. Or if it were not well for him that was Good, not to make something of Good, he might have quite taken away and annihilated that Matter which was Evil, and made another that was Good, out of which he might produce all Things, for he would

not be Omnipotent, if he could not make something that was Good without the Help of a Matter which himself had not made. Such Things as these I turn'd over in my wretched Breast, loaded with perplexing Cares from the Fear of Death. And tho' I had not found out the Truth, yet the Faith of thy Christ our Lord and Saviour in the Catholick Church, was strongly fixed in my Heart; in many Things indeed as yet unform'd, and floating besides the Rule of sound Doctrine, but my Mind did not forsake it, yea rather daily more and more imbibed it.

CHAP. VI.

He is convinced of the Vanity of Judiciary Astrology, pretending to foretell future Events from the Stars.

1. I Had also now cast away from me the lying Divinations, and the impious Dogmas of the Astrologers. For this also may thy Mercies, O my God, from the Bottom of my Soul confess to thee. For it was thou, it was thou most certainly, that effectedst this. For what other can recall us from the Death of any Error, but the Life that never dies, and the Wisdom that enlightens our needy Minds, whilst itself needeth no Light; by which the whole World is order'd and govern'd, even to the flying Leaves of the Trees. It was thou that procuredst a
Remedy

Remedy for my Obstinacy, by which I had before resisted both *Vendicianus*, an old Man of great Wit, and *Nebridius* a Youth of wonderful Parts, the one strongly affirming, the other, somewhat doubtfully, yet often repeating, that there was no such Art by which Men could foretell Things to come; but that their Conjectures often chanced to hit upon the Matter; and that in many Things which they said were spoken several Things which afterwards came to pass; not that they had a Foreknowledge of them, but that they stumbled upon them, by resolving to say something.

2. Thou procuredst me therefore a Friend, who was a curious Consulter of these Astrologers, tho' himself had no great Insight into that Study, who related to me something that he knew from his Father, which without reflecting on it, served very much for the Overthrow of the vain Esteem of that Art. This Man therefore, by Name, *Firminus*, a Person liberally educated and eloquent, having consulted me, as an intimate Friend, concerning some Affairs of his to which his worldly Hopes aspired, what I thought might be the Success according to his *Constellations*, as they call them; I who began now to be inclined to *Nebridius's* Opinion, did not refuse to give my Conjecture according to what occurred to my doubting Mind, but withal told him, that I was now almost convinced, that those Things were ridiculous and vain.

Upon which he proceeded to tell me how his Father had been a most curious Searcher into those Books, and had a Friend no less attached to them than himself; who joining in the same Studies, and conferring together, followed those Fooleries with so much Ardour, as to observe even the Moments of the Birth, even of dumb Creatures, as often as any such were brought forth in their Houses; and to set down the Positions of the Heavens at that time, from which they might take as it were some Experiments of that Art. And he said, he had heard from his Father, that when his Mother was big with Child of the same *Firminus*, a certain Maid-servant of his Friend's was also big with Child, which could not but be observed by her Master, who was so solicitous to examine even into the puppying of his Bitches. And so it happen'd, that as they most exactly counted, the one the Days, Hours, and Minutes of his Wife's, the other of his Servant's being brought to Bed, both were deliver'd at the same Instant, so that they were forced to set down the same Calculations of the Stars to a Minute, the one for his Son, the other for his Servant: For as soon as the Women fell in labour they gave mutual Notice, and had one ready to send to each other, as soon as the Child was born, which they took Care to be informed of at the very Instant: And he said, that they that were sent met so justly in the Midway, that neither of them could possibly observe any
Position

Position of the Stars, or Moment of Time different from the other. And yet *Firminus*, being honourably descended, prosper'd in this World, increased in Wealth, was advanced in Dignities; but the Servant having the Yoke of his Condition no way eased, continued in his servile State, as he told me who very well knew him.

3. Having heard this, and believ'd it, as coming from such a Man, all my former Reluctance was now quite overcome. And first, I endeavour'd to disengage *Firminus* himself from this Curiosity, telling him, that from the Inspection of his Constellations, if in them I were to discover the Truth, I must find that his Parents were of the first Rank, his Family noble in the City where they lived, his Birth and Education honourable, and his Studies ingenuous: But if afterwards the Servant should consult me concerning the same Constellations, which were likewise his; to tell him the Truth also, I must discover in them a most abject Family, a servile Condition, and all other Things far differing and quite opposite to the former. So that from the same Aspect of the Stars, I must gather two most opposite Fortunes to tell the Truth? Or if I were, to read therein the same Fortune, I must say what was false. And hence I gather'd for certain, that what was spoken true from the Observation of such Constellations, was, by Guess and not by Art; and what was spoken false was not

from any Unskilfulness in the Art, but from the Error of the Guess.

4. Having taken Occasion from hence of further Consideration of these Things, lest any of these vain Men, who live by this Trade (whom I now much desired to attack and render ridiculous) should reply, that what *Firminus* had related to me, or his Father to him, was an Untruth; I reflected on those who are born Twins, who commonly come so quickly into the World one after the other, that the small Interval of Time (whatever Effect they pretend it may have in Nature) cannot be collected by human Observation, or expressed in the Composition of any Figure, out of which the Astrologer is to make his Prognostication. His Predictions therefore either cannot be true, if from perusing the same Figure, he should say the same Things (for Example, of *Esau* and *Jacob*, to whom the same Things did not happen) or if true, he must not say the same of both, tho' their Horoscope be the same. Therefore it must be by Chance, and not by Art, that he speaketh Truth. For thou, O Lord, the most just Ruler of the Universe, when neither the Consulters, nor the Consulted know any Thing of it, by a secret Instinct orderest Matters so, that he that consulteth should hear what is fit he should hear, according to the hidden Merits of Souls, from the Abyss of thy just Judgment: To whom, let not Man say, what is this, or to what

what End is this? Let him not say it, for he is but Man.

C H A P. VII.

He is still perplexed about the Origin of Evil.

1. **T**HOU hadst therefore now freed me from those Bonds; and I was still seeking from whence was Evil, and could find no Way to account for it. Yet thou didst not suffer me by any of those Waves of my Thoughts to be carried away from that Faith by which I believ'd both thy Being, and that thy Substance was immutable, and that thou hadst a Providence over us, and that there was a Judgment to come; and that in Christ thy Son our Lord, and in the holy Scriptures, which the Authority of the Catholick Church recommended to us, thou hadst appointed a Way for Man's Salvation, in order to that Life which is to come after this Death. These Points therefore being safe, and strongly settled in my Mind, I inquired anxiously whence Evil could be? What Pangs did my Heart then suffer in this Labour? What Groans did it send forth, O my God? And thy Ears were there, and I knew it not. And when in Silence I earnestly sought, the secret Anguish of my Soul was a loud Cry to thy Mercy.

2. Thou knowedst what I then suffered, and not any Man. For how small a Part
was

was it which pass'd from my Heart to my Tongue, and so to the Ears of my most intimate Friends? Not the whole Tumult of my Soul, for the expressing of which neither my Time nor my Tongue was sufficient. But all was heard by thee, which I *roared out from the Groaning of my Heart*, Ps. 37. And *my Desire was before thee; and the Light of my Eyes was not with me.* For it was within, and I was abroad: And it was not in Place, and I was only intent upon Things contain'd in Place: And I found there no Place for my Rest: Neither did these Things receive me so, that I could say, *'tis enough, and it is well;* nor did they let me return thither where it might be with me *well enough.* For I was superior to them, but inferior to thee; and thou wast the true Joy to me thy Subject: And thou hast made subject to me the Things which thou hast created below me.

3. And this was the right Temperament, and the middle Region of my Well-being, that I should remain according to thy Image, and serving thee, should have the Command of the Body. But when I proudly rose up against thee, and run against my Lord and Master, with the Shield of a stiff Neck; even these lowest of Things got above me, and pressed me down, and I could take neither Ease nor Breath. These Bodies offer'd themselves in Crowds on all Sides to my Eyes, and their Images to my Thoughts; these way-laid me and opposed my Return to thee, as if they had

had said, whither art thou going so unworthy and filthy as thou art? And these had grown from my Wound, *because thou hast humbled the Proud like him that is wounded*, Pf. 88. and by the Swelling of my Pride I was separated from thee; and my Face that was swell'd exceedingly shut up my Eyes.

C H A P. VIII.

He acknowledges the Mercy of God which came in to his Succour.

BUT thou, O Lord, remainest for ever, and art not for ever angry with us; for thou hast had Compassion upon this Dirt and Ashes; and it seemed good in thy Sight to reform my Deformities; and with secret Goads thou didst stir me up, that I might be uneasy, until thou wast by a more inward Sight clearly discovered to me. And my Swelling [of Pride] abated by the secret Touch of thy healing Hand; and the Sight of my Soul, which was troubled and darkened, by the Help of the sharp Eye-salve of my inward Pains advanced daily towards a Cure.

C H A P.

C H A P. IX.

He lights upon some Books of the Platonick Philosophers, in which he finds a great deal concerning the Divinity of the Eternal Word; but nothing of the Humility of his Incarnation.

I. **A**ND first to shew me how *thou resistest the Proud and givest Grace to the Humble*, and how great a Mercy of thine it was that the Way of Humility was demonstrated to Men, by thy *Word's* being made *Flesh* and dwelling amongst Men: Thou procuredst me by the Means of a Man that was much puff'd up with the Conceit of his own Science, some Books of the *Platonicks*, which had been translated out of *Greek* into *Latin*. And in these I read not indeed in the same Words, but the very same Thing, and that confirmed with great Variety of Reasons. That *in the Beginning was the Word, and the Word was with God, and the Word was God. The same was in the Beginning with God. All Things were made by him, and without him was not any Thing made that was made. In him was Life, and the Life was the Light of Men. And the Light shineth in Darkness, and the Darkness comprehended it not, S. John 1.* And that the Soul of Man, tho' it bear Testimony of the Light, yet is not itself the Light, but the Word of God is it. For God is the true Light, that enlighteneth every Man coming into the World. And that he was
in

in this World, and the World was made by him, and the World knew him not. But that he came unto his own, and his own received him not; but as many as received him, to them he gave Power to become the Sons of God, believing in his Name; I did not find there.

2. Again, I read there that *God the Word was born not of Flesh, not of Blood, not of the Will of Man, neither of the Will of the Flesh, but of God. But that this Word was made Flesh and dwelt among us, I did not read there. For I discovered in those Books, and that frequently repeated, and divers Ways expressed, that the Son is in the Form of the Father, and thinks it no Robbery to be equal with God, Philip. 2. because he naturally is the same Thing. But then, that he emptied himself, taking the Form of a Servant, being made in the Likeness of Men, and found in Fashion as a Man; and humbled himself, becoming obedient unto Death, even the Death of the Cross. Wherefore God hath exalted him from the Dead, and given him a Name, which is above every Name; that at the Name of Jesus every Knee should bow of Things in Heaven, and Things on Earth, and Things in Hell, and every Tongue should confess, that the Lord Jesus Christ is in the Glory of God the Father; these Books do not say.*

3. For that thy only begotten Son, before all Times, remains unchangeably co-eternal to thee: And that from his Fulness Souls receive, that they may be happy, and by the Participation

Participation of his self-subsisting Wisdom, are renewed, that they may be wise, is to be found there. But that *according to Time* he died for the *Wicked*, Rom. 5. And that thou didst not spare thy only Son, but gavest him up for us all, Rom. 8, is not to be found there. For thou hast hidden these Things from the *Wise*, and hast revealed them to little ones; that they might come unto him that laboured and were heavy burthened, and that he might refresh them, because he is meek and humble of Heart, St. Mat. II. And the Meek he guideth in Judgment, and to the Mild he teacheth his Ways, seeing our Humility and our Labour, and forgiving all our Sins, Ps. 24. But they who are raised up on high, as it were upon the Buskins of more lofty Knowledge, do not hear him when he says, *Learn of me, for I am meek and humble of Heart, and you shall find Rest for your Souls*, St. Mat. II. And if they know God, do not glorify him as God; or give him Thanks, but vanish away [or become vain] in their Thoughts; and their foolish Heart is darkened, and saying that they are wise, they become Fools, Rom. 1.

4. And therefore I there also read the *Glo-ry of thy Incorruptibleness changed into Idols*, and Variety of Forms, into the Likeness of a corruptible Man, and of Birds, and of four-footed Beasts, and of Serpents, Rom. 1. *Egyptian Food*, by which *Esau* lost his Right of First-born, for thy first-born People [the *Israelites*] honour'd the Head of a Beast in-
stead

stead of thee, turning back with their Hearts into *Egypt*, and bowing down their Souls which were thy Image, before the Image of a Calf that eateth Grass. These Things I found in those Books, but did not feed upon them. For thou wast pleas'd, O Lord, to take away the Reproach of being the younger from *Jacob*, that the *elder* might serve the younger; and thou hast called the Gentiles into thy Inheritance.

5. And I came to thee from the *Gentiles*, and was intent upon the Gold [*i. e.* the Good that was in those Books] which thou wast pleased to appoint that thy People should carry away from *Egypt*, for it was thine wherever it was. And thou didst say to the *Athenians* by thy Apostle, *Acts* 17. *That in thee we live, and move, and have our Being; as some of their own* [heathen Writers] *had said*: And from thence indeed were those Books. And I did not regard the Idols of the *Egyptians*, which they served with thy Gold, who *changed the Truth of God into a Lie, and worshipped and served the Creature rather than the Creator*, Rom. 1.

C H A P. X.

He now more clearly discovers divine Matters, and that God is incorporeal.

1. **A**ND being there admonish'd to return to myself, I enter'd into my Interior, thou being my Guide; and I was able to do it, for thou wast my Helper. I enter'd in,
and

and I saw with the Eye of my Soul such as it was, above that same Eye of my Soul, above my Mind, the unchangeable Light of the Lord; not this common Light which is visible to all Flesh, nor any greater in the same kind, as if this should be much more clear and bright, and with its Greatness fill the whole Universe; it was not such a Light as this, but quite another Thing, very different from all these Things. Neither was it in such manner above my Mind, as Oil is above Water, or Heaven above the Earth; but it was superior, because it made me; and I inferior because I was made by it. He that knoweth the Truth knoweth this Light, and he that knoweth it knoweth Eternity. And it is Charity that knoweth it.

2. O eternal Truth, and true Charity, and lovely Eternity. Thou art my God, for thee I sigh Day and Night. And when I first began to know thee, thou liftedst me up, that I might see that there was something to be seen, but that I was not yet one that could see it. And thou didst strike back the Weakness of my Sight, shining upon me with an excessive Brightness, and I trembled all over with Love and Fear, and I found that I was at a vast Distance from thee in the Land of Unlikeness, as if I heard thy Voice from on high. "I am the Meat of those that
 "are grown up; grow thou up and thou
 "shalt feed upon me, neither shalt thou
 "convert me into thee, like thy corporeal
 "Food;

“ Food ; but thou shalt be changed into me.” and I knew that it was *by reason of Iniquity that thou hast corrected Man, and hast made my Soul to consume like a Spider*, Psalm 38.

3. And I said, is the *Truth* then nothing, because it is not spread by Extension thro’ any Spaces of Place finite or infinite? And thou criedst out to me from afar off. Yes surely, *I am who am*, Exod. 3. And I heard this after the Manner of the hearing of the Heart : and there was no room left for doubt. And I could with more Ease call in Question my own being alive, than the Being of the *Truth*, which is clearly *seen being understood by the Things that are made*, Rom. 1.

C H A P. XI.

That created Things may be said in some Sense to have a Being, and in another Sense to have none.

1. **A**ND I look’d into the rest of Things that are below thee ; and I saw that they neither altogether had a Being, nor altogether had no Being. That they had a Being indeed, because they are from thee ; and that they had no Being, because they are not what thou art : For that truly is, which unchangeably remains. But ’tis good for me to adhere to God, Psalm 72. For if I remain not in him, neither can I in myself : But he remaining in himself maketh all Things new, Wisd. 7. And thou art the Lord my God, for thou standest not in need of my Goods, Psalm 15.

C H A P.

C H A P. XII.

*That all Natures even the corruptible are good,
though not the supreme Good.*

1. **A**ND it became clear to me that those Things also are good which are liable to Corruption, which indeed could not be corrupted if they were the supreme Good, nor again be liable to Corruption if they were not good; for if they were the supreme Good, they would be incorruptible; and if they were not good at all, there would be nothing in them to be corrupted. For Corruption doth some Hurt to Things, which it would not do if it did not diminish some Good in them. Either therefore Corruption hurteth them not at all, which cannot be said; or (which indeed is most certain) all those things that corrupt are deprived of some Good. But if they are deprived of all Good, they will no longer be at all; for if they have a Being still, and cannot now be corrupted, they will be better than they were, because they will subsist incorruptibly. And what can be more monstrously absurd than to say that Things become better when they have lost all that was good in them. Therefore if they be deprived of all Good, they will be nothing at all. Therefore as long as they have a Being they are good. Therefore all Things that have a Being are good: And that *Evil*, the Origin of which I had been so long seeking

seeking for, is no Substance. For if it were a Substance it would be good; for it would either be an incorruptible Substance, a great Good indeed; or it would be a corruptible Substance, which if it were not good could not be corrupted. Thus I saw, and it was most manifest to me, that thou hast made all Things good; and that there are no Substances at all which thou didst not make. And because thou hast not made all Things equal therefore all Things taken severally are good, and *all Things together are very good*, because thou our God hast made all Things very good, Gen. 1.

C H A P. XIII.

That there is nothing in the Creation absolutely evil.

I. **A**ND to thee there is not any Evil at all; and as there is none to thee, so neither is there any to thy *whole Creation*; because there is not any thing without thee, that can break in and corrupt the Order thou hast establish'd in it. But in the Parts thereof there are some Things, which because they are inconvenient to some other Things, are esteem'd *Evil*; and yet these same are convenient to other Things, and consequently good, and in themselves are good. And all these Things, which are not convenient to one another, are most proper and convenient to this lower Part of Nature which we call the

the *Earth*, which has its Heaven around it cloudy indeed and stormy, yet proper for it.

2. And far be it from me to say that I wish these Things were not: for although, if I should see these Things alone, I should wish for Things better, yet were there no other Things I still ought to praise thee for these. Because *from the Earth shew forth thy Praise the Dragons and all the Deeps; Fire, Hail, Snow, Ice, and the stormy Winds which fulfill thy Word: The Mountains and all the Hills: Fruit-bearing Trees and all Cedars: Beasts and all Cattle, creeping Things and flying Fowls: The Kings of the Earth and all People, Princes and all Judges of the Earth: Young Men and Virgins, old Men with the younger, let them all praise thy Name, Psalm 148.* But as from the Heavens also thy Praises are publish'd, *Let all the Angels praise thee our God on high, and all thy Powers, the Sun and Moon, all the Stars and Light, the Heavens of Heavens, and the Waters that are above the Heavens, let them praise thy Name, Psalm 148.* I now could not wish for any better Things, when I thought of all together; and although by a sound Judgment I look'd upon those higher Things as better than these below, yet I was no less convinced that both together were better than the higher alone.

C H A P. XIV.

That to sound Reason not one of the Works of God can appear otherwise than good.

1. **T**H**E**R**E** is no Soundness in them who are displeas'd with any thing of thy Creation, as in me there was none, when many Things displeas'd me which thou hadst made. And because my Soul did not dare to be displeased with my God, she would not have that which displeased her to be thy Work. And hence she went into the Opinion of two opposite Substances; and she found no Rest there; and she spoke things wide from the Truth. And returning from thence she had made to herself a God extended through infinite Spaces of all Places, and took him for thee, and him she placed in her Heart, and again was become the Temple of an Idol of her own making, abominable in thy Sight. But after that thou hadst applied thy Cure to my Head, when I knew it not, and hadst shut my Eyes *that they might not see Vanity*, Psalm 118. I got out of myself a little, and my Frenzy was removed, and I awaken'd to behold thee, and I saw thee infinite in quite another manner, and this Sight was not drawn from the Flesh.

C H A P. XV.

*That all Things have their Being from God ;
that there is a Truth in all Things ; and that
all Times are of God's Creation.*

AND I cast my Eye upon other Things, and I saw that they owed their Being to thee, and that in thee they all had their Bounds ; yet not in such manner as to be circumscribed by thee as by a Place ; but because thou holdest them all by thy Hand thy *Truth*. And all Things inasmuch as they have a Being are *true* ; neither is *Falsity* any thing else, but when that is thought to be which is not. And I saw that all Things are not only suitable and agreeing to their proper Places, but also to their proper Times. And that thou, who alone art eternal, didst not begin to *work* after innumerable Spaces of Time were run out ; because no Spaces of Time either have pass'd or shall pass, either have gone or come, but what are thy Work, who abidest always the same.

C H A P. XVI.

That Things which are evil relatively to some other Things have nevertheless their Good in them; and that Sin is no Substance, but the Perversity of our Free-will.

AND I perceived and experienced that it was no wonder that Bread which is agreeable to a sound Palate was disagreeable to the diseased; and Light which is amiable to clear Eyes was grievous to weak ones. And thy Justice itself displeases the Wicked, how much more may a Viper or a Worm, which nevertheless thou hast created good, and befitting their Rank in these lower Parts of thy Creation? For which lower Regions Sinners themselves also are so much the more fit by how much the more unlike they are to thee; but so much the more fit for the Regions above, by how much the more they become like to thee. And I sought what this Evil of Sin was; and I found it not to be a Substance, but the Perversity of the Will turning away from thee, O God, the sovereign Substance, to the lowest of Things; casting forth what was most inward to her, and swelling outwardly.

C H A P. XVII.

That he began now to have a true Notion of the Divinity.

AND I wonder'd that I now loved thee, and not a Phantom instead of thee. And I did not stand still to enjoy my God; but I

L

was

was one while strongly drawn to thee by thy Beauty, and then presently hurried away from thee by my own Weight; and I fell down not without Sighs amongst these Things below thee; and this Weight was my carnal Custom. But I lost not the Remembrance of thee, neither did I in the least doubt that there was one most worthy to be adhered to, but I was not as yet in that State in which I could adhere to him. *For the Body which is corrupted weigheth down the Soul, and the earthly Dwelling presseth down the Mind which museth on many things, Wisd. 9.* And I was now most certain that *thy invisible Things from the Creation of the World are clearly discovered, being understood by the Things that are made, even thy eternal Power and Godhead, Rom. i.*

2. For seeking whence it was that I approved of the Beauty of Bodies, whether heavenly or earthly; and what was present to my Mind, when I made a right Judgment concerning changeable Things, and said, *this ought to be so; and that should not be so*: Seeking, I say, from what it was that I made this Judgment, when I so judged, I had found that there was above my changeable Mind the unchangeable and true Eternity of Truth. And I ascended as it were by Steps from Bodies to the Soul, which is the Principle of Sensation in the Body; then to the more inward Power thereof, to which the bodily Senses bring in their Informations concerning external Objects, as far as the Knowledge

Knowledge of Beasts reacheth to ; and from thence again to the reasoning Faculty, to which the Things received through the Avenues of the Senses are referr'd, to be consider'd and judg'd of. Which rational Faculty in me well perceiving itself also to be changeable, got up into the highest Turret of its Understanding, and abstracted its Thought from accustomed Objects, and withdrew from the Crowd of contradicting Phantoms, that so it might find what that Light was by which it was enlightened, when without the least Doubt it cried out, that *the unchangeable is to be preferred before the changeable* ; (from whence also it had a Notion of something unchangeable, which if it had not some Knowledge of, it could not so certainly have preferr'd it before that which is changeable) and so might come to that which is discerned only in the twinkling Glance of a trembling Sight. Then it was that I discerned in my Understanding *thy invisible Things understood by the Things which are made* : But I could not fix my Eye ; and my Weakness being beat back, and relapsing to accustomed Objects, I carried nothing away with me, but only a Memory enamoured with thee, and longing after that which I had, as it were, smelt at, but was not yet able to feed upon.

C H A P. XVIII.

Our Lord Jesus Christ is the only Way to Salvation.

AND I sought for the Way by which I might acquire so much Stength as might enable me to enjoy thee ; and I found not any, till I embraced the *Mediator of God and Men, the Man Christ Jesus*, 1 Tim. 2. who is above all, God, blessed for ever, Rom. 9. calling unto me, and saying, St. John 14. *I am the Way, and the Truth, and the Life ;* And mingling with our Flesh that Food which I was not strong enough to take : For *the Word was made Flesh*, St. John 1. that thy Wisdom, by which thou hast created all Things might become Milk for our Infancy. For I did not then as yet apprehend my Lord Jesus Christ as I ought, humbly embracing my humble Saviour ; neither did I know the Lesson which he came to teach me by his Weakness. For thy Word, the eternal Truth, which is super-eminent above the most eminent Parts of thy Creation, raiseth up to himself those that are subject to him : And in these lower Regions has made to himself an humble House of our Clay, by which he might cast down from themselves such as would become his Subjects, and bring them over to himself, healing them of the Swelling of Pride, and nourishing their Love : To the end they might not offer to go farther by

by Self-confidence, but rather become weak in their own Eyes, seeing before their Feet the Divinity made weak by the Participation of our Coat of Skin, and being wearied might cast themselves down upon him, that so he arising might raise them up.

C H A P. XIX.

His Errors concerning Christ.

1. **B**UT I at that Time imagined quite another Thing, and esteemed my Lord *Jesus Christ* only as a Man of excellent Wisdom, and no way to be equalled; more particularly, because being wonderfully born of a Virgin, he seem'd to have attained to that great Authority of Mastership, by the divine Care over us, to give us an Example of despising temporal Things for the obtaining a happy Immortality. But I could not in the least apprehend the Meaning of the Mystery of the *Word's being made Flesh*. Only I knew from what was written of his eating, drinking, sleeping, walking, rejoicing, grieving, discoursing, &c. that this *Flesh* was not so united to thy *Word*, as to be void of a human Soul and a Mind. And every one must know this, who knows that thy *Word* is unchangeable, as I then knew it, and without any Question believed it. For to move sometimes by the Will the Parts of the Body, at other Times not to move them; sometimes to be affected one Way, at other times

another; sometimes by outward Signs to give out wise Sentences, at other times to be in Silence; are the Properties of the Mutability of the Soul and the Mind. Which if they had been untruly written of him, all the rest might in like Manner be untrue; neither would there remain in those Writings any Health of Faith for the Salvation of Mankind.

2. But as they are written, and written with Truth, I acknowledged in Christ the whole Man, and not only the Body of a Man, nor with the Body a Soul without the Mind: But this Man I thought was to be preferr'd before all others, not from being the Person of *Truth*; but from a certain exceeding great Excellence of his human Nature, and a more perfect Participation of the Divine Wisdom. But *Alipius* imagined, that the Catholicks believed God to be cloath'd with Flesh in such Manner, as not to acknowledge in Christ, besides the Godhead and human Flesh, any Soul or Mind of a Man: And because he was fully persuaded, that the Things recorded of him could not be performed but by a living and rational Creature, this made him more slack in embracing the Christian Faith. But afterwards finding, that this was the condemn'd Error of the *Apollinarian* Hereticks, he much congratulated with, and readily entertained the Catholick Belief. And for myself, I own it was not till some time after, that I learnt

to distinguish in the *Word's being made Flesh*, between the Error of *Photinus* and the Catholick Truth. For the condemning of Hereticks makes the Tenets of the Church and its sound Doctrine more illustrious and better known. For *Heresies are to be, that they who are approved may be made manifest among the Weak*, 1 Cor. II.

C H A P. XX.

The Writings of the Platonick Philosophers, tho' they informed him of many divine Truths, bred Pride in him and not Humility.

BUT then having read those Books of the *Platonicks*, and being thereby instructed to seek after an incorporeal Truth, I beheld thy invisible Things, understood by the Things which are made: And tho' struck back, had a Perception of that, which by reason of the Darknes of my Soul I could not more fully contemplate. Being thus far assured that thou art, and art Infinite, yet without any Extension of thyself, either through finite or infinite Space; and that thou art truly, who always art the very same, in no Part and by no Motion alterable or changeable; and that all other Things are from thee, by this one most certain Argument, because they have a Being. These Things I was then assured of, and yet was too weak to enjoy thee. And I talk'd vainly as one that had Knowledge, whereas if I

had not sought out the Way to thee, which is in Christ our Saviour, I should have been lost with all this Knowledge. For now I began to have a mind to seem wise, full of my Punishment, and I bewail'd not my Mi-
sery, but was *puffed up with Science*, 1 Cor. 8. But where was all this while that edifying Charity, rais'd upon the Foundation of Humility, which is Christ Jesus? Or when could those Books have taught me this? Which Writings thou wast pleased, I believe, I should meet with, before I studied thy Scriptures, that it might be imprinted in my Memory in what Manner I had been affected by them: And that when afterwards I had been humbled in thy Books, and my Wounds had been dress'd by thy healing Hands, I might well discern and distinguish the Difference between proud Presumption and humble Confession; between those that saw the Place they were to go to, but did not see the Way to it, and that *Way* itself, that leadeth not only to the seeing, but to the inhabiting that blessed Country. For if I had first been instructed in thy sacred Books, and in the familiar Use of them, thou hadst become sweet to me, and I had afterwards happen'd on those other Writings, they might perhaps either have taken me off from the Foundation of Piety; or if I continued steadfast in the wholesome Affections I had imbibed from thence, yet I might have thought that those other Books, if one had read
them

them alone, might have produced the like Affections.

C H A P. XXI.

He betakes himself to the reading the Holy Scriptures, especially St. Paul's Epistles; and with what Fruit.

I. **T**HEREFORE with great Eagerness of Mind I betook myself to the venerable Stile of thy Spirit, and above the rest to the Apostle *Paul*. And those Scruples vanish'd wherein his Discourse had formerly seem'd to me to contradict itself, and not to agree with the Testimonies of the Law and the Prophets. And now it appear'd to me one uniform Piece of chaste and pure Doctrine, and I learnt therein *to rejoice with trembling*. And I tried, and I found that whatever I had read of Truth in those other Books was here said also, but with the Recommendation of thy Grace; that he that sees *should not glory as if he had not receiv'd*, not only that which he sees, but also his very seeing: *For what hath he that he hath not receiv'd?* 1 Cor. 4. And that by thee, who art always the same, he must not only be admonish'd, that he may see, but also heal'd, that he may possess. And that he who from afar off cannot see, must however walk in the Way by which he may come to see and possess. Because, tho' a Man be delighted with the Law of God according to the inward Man, yet what shall he

do as to the *other Law in his Members, warring against the Law of his Mind, and leading him away captive in the Law of Sin which is in his Members*, Rom. 7. *For thou art just, O Lord; but we have sinned, and done wickedly, and behaved ourselves impiously*, Dan. 9, and thy Hand has fallen heavy upon us; and we have been justly delivered over to that old Sinner the Governour of Death; because he persuaded our Will to become like to his Will, which *stood not in thy Truth*.

2. *What now shall wretched Man do? Who shall deliver him from the Body of this Death, but thy Grace through Jesus Christ our Lord?* Rom. 7, whom thou hast begotten coeternal to thyself, and *created in the Beginning of thy Ways*, Prov. 8. In whom *the Prince of this World found nothing worthy of Death, and yet slew him; and so the Hand-writing was cancelled that was against us*, Col. 2. Those other Books have nothing of this. Those Writings have not the Countenance of this Piety, the Tears of Confession, *thy Sacrifice, a troubled Spirit, a contrite and humbled Heart*, Ps. 50. Nothing of the Salvation of the People; nothing of the heavenly City, the Bride of the Lamb; nothing of the Earnest of the Spirit, nor of the Cup of our Redemption. No one there sings, *shall not my Soul be subject to the Lord, for from him is my Salvation? For he is my God and my Saviour, my Protector, no more shall I be moved*, Ps. 61. No one there hears him calling,

calling, *Come to me you that labour*, St. Mat. 11, for they disdain to learn of him because *he is meek and humble of Heart*. For thou hast hidden these Things from the Wise and Prudent, and hast revealed them to little ones. And 'tis one Thing from a woody Eminence to see at a distance the happy Country of Peace, and not to find any Way to it ; and to make vain Efforts towards it through Places unpassable ; besieged on every Side and waylaid by fugitive Deserters, with their Prince the Lion and the Dragon. And 'tis another Thing to possess the Way that conducteth thither [viz. the Humility of Jesus Christ] safe guarded by the Care of our heavenly Emperor, where the Deserters of the celestial Militia presume not to rob ; for they shun it as a Punishment. These Things by wonderful Ways were imprinted in my Soul, whilst I was reading *the least of thy Apostles*, 1 Cor. 15. And I consider'd thy Works, and I was struck with Fear.

St. Au-

St. AUGUSTINE's Confessions.

BOOK the Eighth.

CHAP. I.

He takes a Resolution to consult the holy Priest Simplicianus about the future ordering of his Life, remaining still passionately bent on Marriage.

1. **O** My God, let me remember in thy Sight with Thanksgiving, and confess thy Mercies upon me: *Let all my Bones be pierced with thy Love, and let them say, O Lord, who is like to thee? Thou hast broken my Bonds in sunder, I will sacrifice to thee the Sacrifice of Praise, Ps. 115.* I will now relate in what Manner thou didst break them; and all that worship thee hearing it shall say, *Blessed be the Lord in Heaven and on Earth, great and wonderful is his Name.* Thy Words stuck fast in my Breast, and thou didst encompass me on every Side. Of thy Life eternal I was very certain, tho' I had only seen it in a dark Manner, and as it were through a Glass; however, I had no doubt
at

at all of thy incorruptible Substance, from which all Substances have their Being; neither did I wish to be more certain of thee, but to be better fixed in thee. But as to my temporal Life all was unsettled, and my Heart was yet to be cleansed from the old Leaven; and the Way, which is our Saviour himself, pleased me, but I had not the Heart to venture as yet upon so strait a Path.

2. And thou didst put it into my Mind, and it seemed good to me to go to *Simplicianus*, who appeared to me to be a good Servant of thine, and thy Grace shone in him. And I had heard that from his Youth he had most devoutly served thee; and now he was grown old, and I thought that in so long a Time spent in thy Service, he must have experienced many Things, and learnt many Things; and so it was with him. Whereupon I had a Mind to lay open to him my Uneasinesses, that he should direct me what Course of Life was fittest for one so affected as I then was to walk in thy Way. For I saw the Church full; and in it some follow'd one Course of Life, and some another. And I was displeased with the Business I followed in the World, and it was become very burthen some to me; my former Desires not now inflaming me, as they were accusom'd, to bear that heavy Servitude in Hopes of Honour and Riches. For now these Things did not yield me any Delight, in Comparison

rison of thy Sweetness, and the Beauty of thy House with which I was in love. But my Passion to a Woman still kept fast hold of me: Neither did the Apostle prohibit me Marriage, tho' he exhorted me to what was better, much wishing that *all Men were even as he himself was*, 1 Cor. 7.

3. But I that was weaker was for chusing an easy State: And upon this one Account I was kept low in other Things, languishing and pining away with consumptive Cares, being forced to conform to those Things, which I was otherwise unwilling to suffer, for the Sake of a conjugal Life, to which I had so strong an Inclination. I had heard from the Mouth of Truth, St. Matt. 19. that *there were Eunuchs, who had made themselves Eunuchs for the Kingdom of Heaven*. But then he said, *He that can receive it, let him receive it*.

4. Those Men are certainly all vain, who have not the Knowledge of God in them, and who cannot from these Things, which are seen good, find him out that is, *Wisd.*

13. But I was not now under that Vanity, but had got beyond it, and by the Testimony of thy whole Creation had found out thee our Creator, and thy *Word* God with thee, and with thee and the Holy Ghost one God, by which thou createdst all Things. And there is another kind of wicked ones, who knowing God, have not glorified him as God, nor given him Thanks, and into this kind.

kind also I had fallen; but thy Right-hand, O God, received me, and took me away from thence, and placed me where I might recover. For thou hast said to Man, *Behold Godliness is Wisdom*: And again, *don't desire to seem wise*: For they that say, that they are *Wise*, are become *Fools*, Rom. 1. And I had now found out that good Pearl, St. Mat. 13, which was to be bought by selling all that I had; and I demurred upon it.

C H A P. II.

Simplicianus relates the Story of the Conversion of Victorinus the famous Roman Orator.

I. **T**O *Simplicianus* therefore I went, * the spiritual Father in receiving thy Grace to *Ambrose* then Bishop, and as a Father he was loved by him. To him I related all the Circuits and Windings of my Errors. And when I told him that I had read certain Books of the *Platonicks*, which had been translated into *Latin* by *Victorinus*, formerly Professor of Rhetorick in *Rome*, who, as I had heard, died a Christian. He congratulated with me, that I light not on the Writings

* He calls *Simplicianus* the spiritual Father of St. *Ambrose*, in respect to his Baptism. This *Simplicianus* was sent from *Rome* by Pope *Damasus* to *Milan*, to be an Instructor and Director of St. *Ambrose*, and he afterwards succeeded him in the Bishoprick. See St. *Augustine's* *Retraſ.* l. 2. c. 1.

of other Philosophers full of Fallacies and Lies, *according to the Elements of this World*: But rather on these in which God and his Word were by all Means insinuated. And then to exhort me to the Humility of Christ, which is hidden from the Wise and revealed to little ones, he took Occasion to speak of this same *Victorinus*, with whom, when he lived at *Rome*, he was intimately acquainted, and told me something of him, which I will not pass over in Silence, because it contains great Matter of Praise and Glory to thy Grace, which ought to be confessed to thee.

2. He related therefore how this most learned old Man, and most expert in all the liberal Sciences, who had read and examin'd and explain'd so many of the Works of the Philosophers, who had taught so many noble Senators, and who for a Monument of his Eminency in his Way, had deserved and obtain'd an Honour highly prized by the Citizens of this World, *viz.* of having his Statue set up in the *Roman Forum*; having been to that Age a Worshipper of Idols, and a Partaker of their sacrilegious Rites, as almost all the Nobility of *Rome* was at that time, and the People also, honouring a monstrous Race of all Kinds of Gods, and the barking *Anubis*, who had formerly stood in Arms against *Neptune*, and *Venus*, and *Minerva*, so that *Rome* then worshipped the Deities which she had formerly conquer'd; and having for so many

many Years defended these Things with all his Eloquence ; he related, I say, in what Manner this old Man, after all, was not ashamed to become a Child of thy Christ, and an Infant at thy Font, submitting his Neck to the Yoke of thy Humility, and his Forehead to the Reproach of the Cross.

3. O Lord, Lord, who *bowedst the Heavens and didst come down, who didst touch the Mountains, and they smoked,* Psalm 143, by what Ways didst thou insinuate thyself into that Breast? He read, as *Simplicianus* said, the holy Scripture, and he most diligently sought out and examined the Christian Writings: And he said to *Simplicianus*, not publickly, but secretly as to a Friend, *Know that I am now a Christian*; who answer'd, *I will not believe it, nor esteem you as one of us, till I see you in the Church of Christ*: And he jested at him, saying, *Do the Walls then make People Christians?* And he would be often saying, *That now he was a Christian*; and *Simplicianus* as often would be making the same Reply; to which he always returned the Jest of the Walls. For he was afraid of offending his Friends [the *Roman* Senators] those proud Worshippers of Devils, from the high Top of whose *Babylonish* Dignity, as from the Cedars of *Libanus*, which the Lord had not yet broken in Pieces, he apprehended great Storms of Malice would fall upon him.

4. But

4. But after that, by much reading and meditating, he gain'd Strength, and began to fear being denied by Christ before the holy Angels, if he was afraid to confess him before Men, and appear'd to himself guilty of a great Crime in being ashamed of the Sacraments of the Humility of thy Word, whereas he had not been ashamed of the sacrilegious Rites of proud Devils, of which he had been a Partaker, imitating them in their Pride; he flung off that Shame of Vanity, and was ashamed not to follow Truth: And all on a sudden and unexpectedly he said to *Simplicianus*, as he told me, *Let us go to the Church, I will be made a Christian.* (And he, being transported with Joy, accompanied him thither. Where when he had been initiated in the first Instructions, he not long after gave in his Name, that he might be regenerated by Baptism; to the Admiration of *Rome* and the Joy of the Church. The Proud saw and were angry, they gnashed their Teeth and pined away, *Ps. 118.* But as for thy Servant, the Lord God was his Hope, and he regarded not Vanities and lying Follies, *Ps. 39.*

5. Lastly, when the Time came of making the Profession of his Faith, which Profession is wont to be made at *Rome* by those, who are about to receive the Grace of thy Baptism, in a set Form of Words learnt by Heart, from a higher Place before all the Faithful; he said it was offer'd by the Priests

to *Victorinus*, that he should perform it more privately, as the Custom was to indulge this to some, who through Bashfulness were afraid of doing it so publickly: But that he rather chose to profess the Faith of his Salvation in the Presence of all the holy Congregation. For what he taught in his Profession of Rhetorick, was no Matter of Salvation, and yet this he had publickly profess'd. How much less then ought he to fear thy meek Flock in pronouncing thy Word, who was not afraid, in delivering his own Words, of whole Crowds of Worldlings?

6. As soon therefore as he went up to make his Profession, every one that knew him (and who was there that did not know him?) repeated his Name to his next Neighbour with Joy and Congratulation: And in the joyful Mouths of all was heard with a low Sound *Victorinus, Victorinus*. They suddenly made this Noise through the Joy of seeing him, and as quickly were silent again, that they might attend to hear him. He pronounced the true Faith with a wonderful Confidence, and all that were there were desirous to take him into their Hearts: There they placed him by Love and Joy: These were the Hands with which they embraced him.

C H A P. III.

Why there is more Joy for Men that are converted than if they had always professed the true Faith ?

I. **G**OOD God ! how comes it to pass in Man, that he rejoiceth more for the Safety of a Soul that was despaired of, or that is delivered out of a greater Danger, than if he had always had Hopes, or if the Danger had been less ? For thou also, our most merciful Father, rejoicest more over one Penitent than over ninety-nine Justs, who need no Penance, *St. Luke 15.* And it is with great Delight we hear it, as often as we hear in thy Word, with how much Joy the Shepherd brought home on his Shoulders the Sheep that was gone astray ; and with what Congratulations of the Neighbours the Groat was brought back into thy Treasures by the Woman that found it : And the Gladness of the Solemnity of thy House forceth Tears from us, when it is read in thy Family concerning thy younger Son, *that he had been dead and was returned to Life, that he had been lost and was found.* For thou rejoicest in us, and in thy Angels that art holy by holy Charity ; for in thyself thou art always the same, who always knowest all Things after the same Manner, tho' they neither are always, nor in the same Manner.

2. How

2. How then comes it to pass in a Soul, that she is more pleased with the Things she loves, when they are found or restored, than if she had always enjoy'd them? For many Things bear Witness to this, and all Places are full of Testimonies that cry out, *it is so*. The Emperor after a Victory returns in Triumph; but would never have gain'd the Victory, if he had not fought; and the greater Danger there was in the Fight, the greater is the Joy of the Triumph. A Tempest at Sea tosses the Ship, and threatens Shipwreck; all grow pale with the Apprehension of approaching Death: The Heavens and Sea become serene and calm, and their Joy is now as excessive as their Fear was before. A dear Friend falls sick, and his Pulse indicates a Danger; all that wish him well are sick in Mind with him: He recovers; and tho' he is not yet able to walk with his former Strength, there is more rejoicing for him, than there was before when he went abroad sound and strong.

3. The very Pleasures of human Life Men often acquire by precedent Pains, and these not unforeseen and involuntary, but purposely procured. The Pleasure of eating and drinking is only then found, when the Uneasiness of Hunger and Thirst has gone before; and Drunkards eat salt Things on purpose that they may afterwards find more Pleasure in allaying by drinking that painful Heat which they have procured. And it is usually

usually so ordered that some time should pass between the Promise of Marriage and the Wedding, lest the Husband should have less Value for his Spouse when given him, whom he had not first longed for whilst she was deferred. This is always found even in filthy and wicked Delights; this same holds good in Joys that are lawful and allowed; this is to be met with in the most pure Honesty of Friendship; this same is seen in him, *who had been dead and was returned to Life, had been lost and was found*: Every-where greater Uneasiness is followed by greater Joy.

4. How is this, O Lord my God, that whereas thou art to thyself thy own eternal Joy, and those that are about thee always rejoice in thee; how is this, I say, that this inferior Part of thy Creation thus alternatively ebbs and flows with Pains and Pleasures? Is it that this is the Measure of their Being, and what thou hast allotted them, when from the highest Heaven to the lowest Parts of the Earth, from the Beginning to the End of Time, from the Angel to the Worm, from the first Motion to the last, all the sorts of thy good Things, and all thy just Works were order'd by thee in their proper Places, and acted in their proper Times? Ah! how high art thou in the highest, and how deep art thou in the deepest and lowest Things? And thou departest no where, and yet we hardly return to thee.

C H A P. IV.

*Why there is more Joy in the Conversion of
Men more eminent or noble.*

1. **A**CT, O Lord, and do, stir us up and call us back; enflame us and ravish us, breathe forth thy Fragrancy and become sweet to us: Oh! let us now love and run after thee. Are there not many that return to thee out of a deeper Hell of Blindness than *Victorinus*; and they approach to thee and are illuminated, receiving thy Light, which whosoever receive, receive from thee the Power to become thy Sons? Yet if they are less known among the People, even those who know them rejoice less for them. For when we rejoice with many, the Joy of each one is greater, because we take more Fire and are enflamed by one another. Besides, those Converts that are known to many, have greater Influence upon many in order to their Salvation, and give an Example that many will follow; and therefore even they that came in before them, rejoice the more, because they rejoice not for them alone, but for many. Otherwise far be it from us that in thy House the Persons of the Rich should be accepted before the Poor, or the Noble before the Ignoble; when rather *thou hast chosen the weak Things of the World to confound the strong, and hast chosen the ignoble Things of this World, and the contemptible Things, and the Things that are*
not,

not, as the Things that are, that thou mightst bring to nought the Things that are, 1 Cor. 15. And yet this same least of thine Apostles, by whose Tongue thou didst publish these Words, when the Proconsul *Paul* having his Pride overcome was by his Arms brought under the gentle Yoke of thy Christ, and became a Subject of the great King; he himself, as a Monument of so great a Victory, from his former Name *Saul*, chose to be called *Paul*. For the Enemy is much more conquered in one whom he more strongly possesseth, and by whom he possesseth more: Now he hath a stronger Hold of the Proud from the Title of their Nobility, and by them he possesseth many others upon account of their Authority. By how much therefore *Victorinus's* Breast was the more esteemi'd, which the Devil had so long held as an impregnable Fort; and *Victorinus's* Tongue, with which, as with a great and sharp Weapon, he had kill'd many; so much the greater ought to be the Joy of thy Children, for that our King *had bound the strong Man*, St. Matt. 12. and for that they now saw his Vessels taken away and *cleansed*, and made fit for thy Honour, and *serviceable to the Lord for every good Work*, 2 Tim 2.

C H A P. V.

The Story of Victorinus produces in him a Desire of imitating his Conversion ; but he is kept back by the Force of his evil Habits.

1. **B**UT when thy Servant *Simplicianus* had related these Things to me concerning *Victorinus*, I was enflamed with a Desire to imitate him : For which End also he had related them. But when he added moreover that in the Days of the Emperor *Julian*, a Law was enacted by which the Christians were prohibited to teach the Sciences or Oratory, in Consequence of which Law *Victorinus* chose rather to quit his School of Rhetorick, than thy Word, which makes the Tongues of Infants eloquent ; I did not so much admire his Fortitude as envy his Felicity, because by this means he found Opportunity of employing himself wholly in thy Service. Which was the Thing that I sighed after and longed for ; but was kept fast bound, not with any other Irons, but my own iron Will. The Enemy held my Will, and of it he had made a Chain, with which he had bound me fast. For from a perverse Will proceeded Lust or strong Desire, and the serving this Lust produced Custom, and Custom not resisted became [a moral] Necessity ; with which as with certain Links fasten'd one to another (for which Reason I call'd it a Chain) I was kept close shackled by this cruel Slavery.

very. And the new Will which I began to have to serve thee freely, and to enjoy thee, O God, the only sure Delight, was not yet strong enough to overcome the former, which had been strengthen'd by long Continuance : So these two Wills of mine, the one old, the other new, the one carnal, the other spiritual, were in a Conflict with one another, and by their Jarrs rent and divided my Soul.

12. Thus I understood by experiencing it in myself, what I had read : *How the Flesh lusteth against the Spirit, and the Spirit against the Flesh*, Gal. 5. And it was I in them both, but more I in that which I approved of in myself, than in that which I disapproved of : For in this it was now more not I, because in a great Part I rather suffer'd it against my Will, than acted it willingly. But yet the Custom which warn'd against me, was contracted by my own Fault ; and it was willingly that I came where now I wish'd I had never come. And who can deny but that it is right that so just a Punishment should follow Sin ? Neither had I now any Excuse, such as I formerly pretended, when I delay'd to forsake the World and to serve thee, because I had not yet certainly discovered thy Truth : For now I was certain of this Truth, and yet I was still fettered, and refused to fight under thy Colours ; being as much afraid of being disengaged from all Impediments, as I ought to have fear'd the being entangled in them. The Load of the World, as it happens in Sleep,

Sleep, agreeably kept me down; and the Thoughts by which I meditated to arise to thee, were but like the Strugglings of such as would awake, who nevertheless are still overcome with Drowfiness, and fall back into their former Slumber. And as there is no Man that would always sleep, but every one's found Judgment prefers being awake, and yet many times a Man delays the shaking off his Sleep, when a heavy Laziness benumbs his Limbs, and more willingly entertains it, tho' his Reason tells him it is wrong, when 'tis now high Time for him to get up: So it was with me, for I was satisfied that it was better for me to give myself up to thy Charity, than to yield to my own Lusts: But tho' I was pleased and convinced by the one, I was still strongly affected and captivated by the other.

3. I had nothing now to reply to thee when thou saidst to me, *Arise thou that sleepest, and rise up from the Dead, and Christ will enlighten thee, Eph. 5.* and when on every Side thou shewedst me, that thou didst speak the Truth; I had nothing, I say, at all to reply, being now convinced by the Truth, but some lazy and drowzy Words, *presently, by and by, stay a little*; but this *presently* did not come *presently*, and this *stay a little*, run out to a long time. In vain did I delight in thy Law according to the inward Man, when another Law in my Members resisted that Law of my Mind, and led me captive to the Law of

Sin, which was in my Members, Rom. 7. For the Law of Sin is the Violence of Custom, with which the Mind is drag'd along, and held against its Will, but by its own Desert, because it willingly fell into it. Who then should deliver me wretched Man as I was from the Body of this Death, but thy Grace through Jesus Christ our Lord, Rom. 7.

C H A P. VI.

He is visited by Pontitianus a Courtier, who relates to him the Life of St. Anthony; and how two of his Fellow-courtiers upon the reading thereof had renounced the World.

1. **A**ND now I will declare and confess to thy Name, O Lord, my Helper and my Redeemer, in what manner thou didst disengage me from that Bond of lustful Inclinations, which tied me so very strait, and from the Slavery of worldly Business. I went on in my accustomed Exercises with an Anxiety growing upon me, and I daily sigh'd after thee. I frequented thy Church, as much as my Business would permit under the Load of which I then groan'd. *Alipius* was with me, having a Vacation from his Law-employments, it being now after the third Term [or Sessions] and was expecting to whom he might again sell his Counsels, as I also sold Eloquence and the Faculty of Pleading, as far as it can be communicated by teaching.

teaching. As for *Nebrius*, he had condescended to the Importunity of our Friendship to teach under *Verecundus*, a Citizen and Grammarian of *Milan*, a most intimate Friend to us all, who much wanted a faithful Assistant, and earnestly begg'd, and by the Law of Friendship required, that it might be one out of our Number. It was no Desire of Gain that drew *Nebrius* to that Employment, whose Learning would have entitl'd him to a higher Post; but being of a sweet and complying Temper, his good Nature would not suffer him to despise the Petition of his Friends. And he behaved himself most prudently in this Employ, shunning the being known by the great ones of this World, that he might the easier avoid all Disquiet of Mind, which he desired to have free, and for as many Hours as he could at leisure to meditate, or read, or hear something concerning Wisdom.

2. It happen'd therefore upon a certain Day, when *Nebrius* was absent, I know not upon what Occasion, there came to our House to me and *Alipius*, *Pontitianus*, a Countryman of ours, inasmuch as he was an *African*, who had an honourable Employment in the Emperor's Court. I know not what his Business was; but we sat down to talk together: And it chanced that he took notice of a Book that was lying upon a Biliard-table which stood before us, and he took it up and open'd it, and found it to be the Epistles of

St. Paul; contrary to his Expectation indeed, for he imagined it to be some of the Books belonging to my Profession; which was now so uneasy to me. Whereupon smiling, and looking upon me in a Way of Congratulation, he expressed his Wonder, that he found those and only those Writings before me. For he was a Christian and one of the *Faithful*, and often prostrated himself before thee our God in Church by frequent and long continued Prayers. For whom, when I had replied, that those Writings were now my chief Study: He began a Discourse concerning *Antony* a Solitary of *Egypt*, whose Name was exceedingly illustrious amongst thy Servants, but to that Hour unknown to us: Which he perceiving, staid the longer upon that Subject, informing us of the Life of so great a Man, and wondering that we had heard nothing of him.

3. We were astonish'd to hear of thy Miracles so very well attested, done so lately, and almost in our own Days, in the true Faith and the Catholick Church: And indeed all of us wonder'd, we that they were so great, and he that they were unknown to us. Thence he turned his Discourse to the Societies of Monasteries, and their manner of Life yielding a sweet Odour to thee, and the fruitful Breasts of those barren Desarts, of all which we had heard nothing. And there was at *Milan*, without the Walls of the City, a Monastery full of good Brothers, under the
Care

Care of *Ambrose*, and we knew it not. He went on further in his Discourse, and we in Silence were attentive to him; and he related to us how upon a certain Time when the Court was at *Triers*, and the Emperor one Afternoon was entertain'd with the Sports of the *Circus*, he and three others of his Companions went out a walking among the Gardens near the Walls of the City; and there as it happen'd going two and two together, one with him took one Way, and the other two another: And that these two, as they were wandering about, light upon a certain Cottage where some Servants of thine dwelt, *Poor in Spirit, of whom is the Kingdom of Heaven*, St. Matt. 5, and there they found a Book in which was written the Life of *Anthony*.

4. This Life one of them began to read, and to admire, and to be inflamed with it; and as he was reading, to think of embracing this same kind of Life, and quitting his worldly Office, to become thy Servant. For he was one of those whom they call [*Agentes in rebus*] Agents in the Emperor's Affairs. Then suddenly fill'd with a holy Love, and a sober Shame, and angry at himself, he cast his Eyes upon his Friend, and said to him: *Tell me, I pray thee, with all these Pains we take in the World, whither would our Ambition aspire to? What do we seek? What is it we propose to ourselves in this Employment? Can we have any greater Hopes*

in the Court than to arrive to be Friends and Favourites of the Emperor? And there, what is there, that is not brittle and full of Dangers? And through how many Dangers must we ascend to this greater Danger? And how long will this last? But the Friend and Favourite of God, if I please, I may become now presently and so for ever.

5. He said this, and labouring in Travail of a new Life, returned his Eyes to the Pages, and read, and was changed within, where thou sawest; and his Mind was stripped of the World, as soon appear'd. For whilst he was reading and rowling to and fro the Waves of his Heart, he cast out some Sighs and Groans, and at last concluded and resolved upon better Things, and now wholly thine, he said to his Friend: *I have now intirely bid adieu to that former Hope of ours, and am fully resolved upon serving God: And to begin from this Hour, in this Place. If thou art not willing to do the same, at least don't offer to oppose my Resolution.* The other replied, that *he would stick by him as a Companion to serve so great a Master, and for so great Pay.* And thus being now both thine, they laid out the proper Charges for building that Tower, St. Luke 14, by leaving all and following thee.

6. By this time Pontitianus and the other that walked with him through other Parts of the Garden, seeking after them came to the same Place, and having found them, minded them

them of returning home, because the Day was far spent. But they acquainting them with their Purpose and Determination, and in what Manner they had taken this Resolution, and were confirmed in it, requested of them, that if they pleas'd not to join with them, they would give them no Disturbance: Whereupon they being nothing altered from what they were before, bewail'd themselves nevertheless, as he said; and piously congratulated with them, and recommended themselves to their Prayers; and so with a Heart weigh'd downwards towards the Earth returned to the Palace, whilst the other two, with a Heart elevated to Heaven, continued in that Cottage. And both of them had young Ladies to whom they were contracted, who as soon as they heard these Things, consecrated in like Manner their Virginity to thee. These Things Pontitianus related to us.

C H A P. VII.

The Operation that Pontitianus's Discourse had upon him.

1. **B**UT thou, O Lord, whilst he was speaking, didst turn me upon myself, and didst take me from behind my own Back, where I had placed me, whilst I had no Mind to take notice of myself, and didst set me before my Face, that I might see how ugly I was, and how deformed, and filthy,

and all full of Spots and Ulcers. And I saw, and I abhorred myself; and there was no Way for me to fly from myself. And if I endeavoured to turn away my Sight from myself, he was going on with his Narration, and thou broughtst me back again, and didst set me before my Eyes, that I might discover my Iniquity and hate it. I knew it indeed, but I dissembled it, and winked at it, and forgot it. But now the more ardently I loved these Persons, of whom I heard these saving Resolutions, by which they had given themselves up without reserve to be cured by thee; the more bitterly I hated myself when compared with them. For many Years had passed with me (I think about twelve Years) since I had been stirred up in the nineteenth Year of my Age, upon reading *Cicero's Hortensius*, to the Study of Wisdom; and all this Time I had delay'd, by despising worldly Felicity, to apply myself wholly to search after it; the very Search after which, and not the finding it only, was to be preferr'd to the finding of all the Treasures and Kingdoms of the World, and all the Pleasures of the Body, however freely and abundantly they might be enjoy'd.

2. But I, when I was a Youth, miserable Wretch as I was, yea very miserable, in the first Dawning of that Age, had beg'd of thee for Chastity, and said, *Give me Chastity and Continency, but not yet a while.* For I was afraid lest thou shouldst hear me too soon, and

and presently heal me of the Disease of Concupiscence, which I rather wish'd to have satiated than extinguish'd. And I had gone through wicked Ways in a sacrilegious Superstition [the *Manichæan* Heresy] not as being fully assured in it, but as preferring it to other Things, which I did not inquire into as a religious Seeker, but impugn'd as an Enemy. And I imagined, that therefore I deferr'd from Day to Day to follow thee alone, despising all worldly Hopes, because as yet there appear'd not to me any certain Truth, to which I might steer my Course. And now was the Day come, in which I was laid Naked before my own Eyes, and thus my Conscience began to reproach me.

“ Where art thou Tongue? Thou wast us’d
“ to say, that thou wouldst not cast off the
“ Load of Vanity, for Truth as yet uncertain. Lo now it is certain, and yet this
“ Load oppresseth thee still. Whilst others
“ disengaging their Shoulders from the Bur-
“ then, take Wing and fly upwards, who have
“ neither been so worn out as thou hast been
“ in the Search of Truth; nor have spent
“ ten Years and more in the Study of it.

3. Thus was I inwardly corroded, and extremely confounded with an horrible Shame, all the while *Pontitianus* was relating these Things: Who having ended his Discourse, and finished his Business for which he came, went his Way. And I being turn'd now upon myself, what did I not say
against

against myself? With what Lashes of Words and Sentences did I not endeavour to whip on my Soul, that it might follow me, desiring now to go after thee? And it still hung back, and refused, tho' now not able to make any Excuse. All its Pretexts were now spent and confuted, and there only remained a dumb Fear and Apprehension, dreading no less than Death to be restrain'd from that Course of Custom by which it was wasted to Death.

C H A P. VIII.

In the Anguish of his Soul he retires into a Garden, Alipius following him.

1. **T**HEN in this great Conflict of my inward House, in which I was hotly engaged with my Soul, in our private Chamber my Heart, troubled as well in Countenance as in Mind, I set upon *Alipius* and cry out, "What is this we suffer? What is
 " this thou hast been hearing? The Un-
 " learned arise, and take Heaven by Force,
 " and we with all our Learning, cowardly
 " and heartless (see) how we still wallow in
 " Flesh and Blood. Are we ashamed to
 " follow them because they have got the
 " start of us and are gone before us? And
 " ought we not to be more ashamed if we do
 " not so much as follow?" I said, I know not what Words, to this Purpose, and the Tumult of my Mind hurried me away from him,

him, who stood silent, beholding me with Astonishment. For I spoke not as usual; and besides, my Forehead, my Cheeks, my Eyes, my Colour, the Accent of my Voice expressed more the State of my Mind, than the Words which I utter'd.

2. There was a little Garden belonging to our Lodging, which we made use of, as we did of the whole House; for our Friend the Master of the House dwelt not therein. Thither this Tumult of my Breast carried me, where none might interrupt the hot Conflict, in which I was engaged with myself, until it might conclude in that Issue, which thou already knewest, but not I. For I was as yet only wholesomely raging at myself, and dying in order to a new Life; well knowing what Evil I then was, but not knowing what Good within a little while I was to be. I went away therefore into the Garden, and *Alipius* followed close after me: For I counted not myself less private for his being there, nor would he leave me alone, seeing me in this Commotion. We sat down as remote as might be from the Houses. And I groan'd in Spirit, angry at myself, with a most violent Indignation, because I did not yet enter upon that Covenant and League with thee, my God, which all my Bones cried out, that I ought to enter upon, and extolled it to me to the very Heavens. Neither did I stand in need either of Ships, or Coaches, or of Feet to go thither;

no not even so much, as when I came from the House to the Place where we were sitting: For not only to go, but also to arrive thither, was nothing else but to have a Will of going; but this was to be a resolute and an absolute Will; and not a maimed Will, turned and tossed this Way and that, and whilst it rises in one Part, is struggling with another Part that is falling.

3. And in these very Conflicts of my Delay how many Things did I do in my Body, which Men are not always able to do when they will, if either they have not those Parts, or they be bound in Chains, or dissolved with Sicknes, or any other Way hinder'd? If I then tore off my Hair, or struck my Forehead, or clasped my Hands about my Knee, because I had a Will to do it, I did it. And yet it was possible that I might have a Will to do such Things as those, and not be able to do them, if my Joints were not pliant to obey my Will. I did then so many Things, the Willing of which was not the same as to be able to do them; and yet I did not do that, which pleased me incomparably more, and which I might be able to do as soon as ever I had the Will to do it: Because as soon as ever I had the Will I should doubtless be willing; and here the Ability is the same as the Will, and the very Willing is doing; and yet it was not done: And the Body more easily obey'd the slenderest Will of the Soul, by the Motion of the Limbs, according to

its Beck, than the Soul obey'd itself in procuring its greatest Pleasure, which might be obtain'd by the only *Willing* it.

CH A P. IX.

He wonders at the great Difficulty the Will hath to command herself; whereas she so easily commandeth all the Parts of the Body.

1. **F**ROM whence is this Prodigy? And why is this? Let thy Mercy shine forth, that I may inquire, if perhaps these lurking Holes of the Punishments of Men, and the most dark Condition of the Sons of *Adam* can furnish me with an Answer. From whence is this Prodigy, and why is this? The Soul commands the Body, and is presently obey'd; the Soul commands itself, and is opposed. The Soul commands that the Hand should be moved, and it is so quickly executed, that the Command can scarce be distinguished from the Obedience: And yet the Soul is a Spirit, and the Hand is a Body. The Soul commands that the Soul itself should will a Thing, and yet tho' it be the same Soul, it doth not what is commanded. Whence is this Prodigy, and why is this? It commands, I say, that it should will a Thing, which if it did not will already, it would never command; and yet that is not done which it commands.

2. But it does not entirely will it, and therefore it does not entirely command. For

it

it commands so far only as it wills; and that which it commands is not done, inasmuch as it does not will. For 'tis the Will that commands, that there should be a Will, not any other Will but itself. 'Tis not then a full Will that commands, and therefore that is not done which it commands; for if there were a full Will, there would be no Occasion for commanding that there should be a Will, for it would be already. 'Tis then no Prodigy, that one should be partly willing and partly not willing; but 'tis a Sickness or Weakness of the Soul, which being weigh'd down by evil Custom, does not entirely arise when lifted up by Truth. And therefore there are two Wills, because one of them is not entire, and what is wanting to one is with the other.

CHAP. X.

A Digression against the Manichæans, who pretended that there were two Souls in Man.

I. LET them perish from before thy Face, as vain Bablers and Seducers of Souls perish, who observing two Wills in our Deliberations, affirm that there are in Man two Natures of two Minds or Souls, the one good, the other bad. They themselves are bad indeed whilst they entertain these bad Sentiments and the same will be good, if they will entertain true Sentiments and consent to Things that are true; that the Apostle may say to them,

You

You were for some time Darknefs, but now Light in the Lord, Eph. 5. But they will needs be *Light* not in the Lord, but in themselves; thinking that the Nature of the Soul is that same Thing that God is: Thus they become grosser Darknefs; because they go farther off from thee, by a horrid Arrogance, from thee *the true Light that enlighteneth every Man that cometh into this World, St. John 1.* Consider what you are saying, and be ashamed of your selves; and *draw nigh to him and be enlighten'd, and your Countenances will not be confounded, Psalm 33.* When I was thus deliberating to come now to the Service of the Lord my God, as I had propos'd for a long Time, it was I that was willing, and it was I that was unwilling. It was the same I, but as yet I neither fully willed it, nor fully nill'd it; and therefore I was in a strife with myself, and was divided from myself. And this same Distraction was indeed against my Will; but it did not shew in me the Nature of another Mind or Soul, but the Punishment of my own. And therefore it was not now I that wrought this Distraction, but Sin that dwelt in me, from the Punishment of a Sin more freely committed, because I was a Son of *Adam.*

2. For if there are as many contrary Natures in us as there are opposite Inclinations of the Will, there will not be two only, but more. If any Man deliberates whether he shall go to their Meeting-house, or to the Theatre,

Theatre, they cry out, *Lo two Natures; the one good, which leads this Way towards the Meeting; the other bad, which draws the other Way towards the Theatre!* For whence should be this Demur of Wills thus fighting against one another? But I say that both these Wills are bad, both that which leads to their Meeting, and that which draws to the Theatre. But they don't believe that Will can be otherwise than Good which leads to them. Suppose then that one of us should deliberate, and by reason of the Conflict of two Wills should waver and doubt, whether he should go to the Theatre, or to our Church; will not these Men be at a loss what to answer? For either they must confess, (which they are not willing to do) that the Will is good by which Men go to our Church, as they go who are instructed in our Sacraments and hold our Communion; or else they must think that there are two evil Natures and two evil Minds that are at strife in the same Man; and so that will not be true which they are used to say, that there is one that is good, another that is bad; or they will be converted to the Truth and confess that when any Man deliberates, 'tis but one and the same Soul that is tof's'd by different Wills. Let them then no longer say, when they find two Wills in the same Man contrary to one another, that two contrary Minds, of two contrary Substances, and from two contrary Principles are upon those Oc-
casions

casions in a Conflict with one another the one good the other bad.

3. For thou the God of Truth do'st disapprove and rebuke and convince them. As when both the Wills are bad ; as they are when any one deliberates whether he should make a Man away by Poison or the Sword ; whether he should invade this or that Estate of his Neighbour when he can't have them both ; whether he should indulge his Luxury by spending his Money upon his Pleasures, or his Avarice in keeping it up ; whether he should go to the *Circus*, or to the *Theatre*, if both be exhibited upon the same Day ; I add a third Thing, or commit a Theft, if occasion offers ; or by way of a fourth Things, commit Adultery, if there be an Opportunity also for this Crime ; if all these concur upon the same Point of Time, and all be much desired, but cannot all be effected at once. For in such Cases the Soul is rent by four Wills opposite to one another, or even by more in so great a Variety of Things as may be desired ; and yet these Men are not accusom'd to admit such a Multitude of different Substances. The like happens also in good Wills ; for I ask of them whether it be not good to be delighted with reading the Apostle ; and whether it be not good to be pleas'd with a sober Psalm ; and whether again it be not good to discourse upon the Gospel ? They must answer to each of these Interrogations, that it is good. What then if all these together should

should at one and the same time offer their Delight? Will not different Wills divide the Heart of Man, whilst he is deliberating which of these Things he shall rather chuse? And all these Wills are good, and they struggle amongst themselves, till some one Thing be chosen to which that whole one Will may be carried, which was before divided into many. So also when Eternity delights us above, and the Pleasure of a temporal Good tempts us below, it is the same Soul, not having a full and entire Will either for one or the other; and therefore she is rent and torn and suffers much whilst by Truth she prefers the one, and by Custom and Affection cares not to part with the other.

C H A P. XI.

He describes the Conflicts that pass'd in his Soul, before he could come to a Resolution.

1. **T**HUS was I sick and tormented in mind, accusing myself much more bitterly than before, and rowling and turning myself about in my Chain, till it might be wholly broke, a little only of which now held me; but yet it held me. And thou O Lord in my interior wast still pressing me on, with a severe Mercy redoubling the Stripes of Fear and Shame, lest I should leave off struggling, and that little that only remain'd should not be broke off, and so might grow again upon me, and bind me faster.

And

And I said within myself, *Come let it now be done, let it be done at present.* And as I said it, I was just going to do it, and I almost did it, and yet did not do it. Neither did I go back to where I was before, but stood very near, and took Breath; and then set on again. And I wanted very little of being there, and was within a very little of touching and laying hold of it; and yet I was not there, nor did I touch or lay hold of it; still demurring a-while to die unto Death, and to live unto Life; and the Evil that I had been long accusom'd to being still more prevalent with me than that which was better which I had not experienced. And the nearer the Point of Time approach'd in which I was to become another Man, the more I dreaded it: Yet it did not make me recoil, or quite turn away, but only to stand in suspense.

2. Those Trifles of Trifles and Vanities of Vanities to which I had been too long a Friend, hung about me, and pulling me by the Garment of the Flesh, softly whisper'd to me, *Wilt thou then forsake us? and from this Moment shall we no more be with thee for ever? And from this Moment shalt thou no more be allow'd to do this or that for ever?* And what Things did they suggest to me under what I call *this* or *that*, what Things did they suggest, O my God! Let thy Mercy keep them far from the Soul of thy Servant. What Filth, what shameful Things did they suggest? And I heard them now
much

much less than half, not as boldly confronting me and opposing me to my Face; but as muttering behind me, and secretly pulling me by the Coat (as one going away) that I might look back upon them. Yet they somewhat retarded me, whilst I delay'd to snatch myself away, and shake them off, and to spring forward whither I was call'd; the Violence of evil Custom still saying to me, *Dost thou think that thou can'st live without these Things?*

3. But now it said this very faintly. For there was discover'd to me on that Part towards which I turn'd my Face, tho' as yet I trembled to pass over, the chaste Dignity of *Continency*, serene and modestly chearful, kindly enticing me to come forward, and to fear nothing, and stretching forth her loving Hands to receive and embrace me, full of whole Crouds of good Examples. There were great Numbers of Boys and Girls; there a Multitude of young Men and Maidens, and Persons of all Ages; grave Widows, and old Women Virgins. And in all these *Continency* herself was not barren, but a fruitful Mother of Children, that is, of chaste Delights from thee, O Lord, her heavenly Bridegroom. And she laugh'd at me with a kind Derision by way of drawing me on, as if she had said, *And art not thou able to do what these Youths and these Maidens are? Or are these able in themselves, and not in the Lord their God? The Lord their God gave me to them. Why standest*

standest thou upon thyself, and therefore dost not stand? Throw thyself upon him, fear not, he will not withdraw himself to let thee fall. Cast thyself upon him without Apprehension, he will receive thee and heal thee. And I was exceedingly ashamed, that I should still hear the Whispers of those Toys, and hang in suspense. And she began again, as if she said, Stop thy Ears against those unclean Members of thine, which are upon the Earth, that they may be mortified, they tell thee of Delights, but not as the Law of the Lord thy God, Psalm 118. Such was the Conflict within my Heart between me alone and myself; whilst Alipius, who kept close by me, waited in Silence for the Issue of this my unusual Commotion.

C H A P. XII.

His total Conversion, upon hearing a Voice from Heaven, and reading a Passage of St. Paul, where the Book first open'd.

1. **B**UT when deep Consideration had gathered out of its secret Fund, and heap'd together all my Misery before the View of my Heart, there arose in me a mighty Storm bringing with it a very great Shower of Tears. Which that I might more freely pour forth with its proper Words, I rose from Alipius; conceiving Solitude to be more fit for a Business of weeping; And I removed to that Distance, where even his Presence might not be burdensome to me. So
it

it was then with me ; and he perceiv'd something of it (I know not what) from my Words, I believe, when I arose, in which the Sound of my Voice discovered that I was big with Tears. So he staid in the Place where he had been sitting much amazed. I threw myself down, I know not how, under a certain Fig-tree, and there gave free Scope to my Tears ; and Floods broke out from my Eyes, an acceptable Sacrifice to thee. And not indeed in these same Words, but to this Purpose I said many Things to thee. *And thou, O Lord, how long ? How long, O Lord, wilt thou be angry unto the End ? Be not mindful of our old Iniquities :* For I perceived myself to be held by them. And I cast out lamentable Complaints. *How long ; how long, To-morrow and To-morrow ! Why not now ? Why not this very Hour an End to my Filthiness ?*

2. I spoke these Things, and I wept with a most bitter Contrition of my Heart. And behold I hear a Voice from a neighbouring House, as of a Boy or a Girl, I know not whether, saying in a singing Note, and often repeating, *Tolle lege, tolle lege, Take up and read.* And presently my Countenance being altered, I began to be very intent to consider, whether in any kind of Play Children were wont to sing any such Words: Nor could I call to Mind, that I had any-where heard the like. Whereupon the Course of my Tears being suppressed I got up, interpreting it to be nothing less than a divine Admonition
that

that I should open the Book, and read the Place I first light upon. For I had heard of *Anthony*, that he had taken the Lesson of the Gospel, which was reading when he came into Church, as particularly addressed to him; *Go sell all thou hast, and give to the Poor, and thou shalt have a Treasure in Heaven, and come, follow me*, St. Mat. 19. and by this divine Oracle he was out of Hand converted to thee.

3. Therefore I returned in haste to the Place where *Alipius* was sitting, for there I had laid down the Book of the Apostle, when I arose from thence: I catch'd it up, open'd it, and read in Silence the Place on which I first cast my Eyes, *Rom. 13. v. 18. Not in Revellings and Drunkenness, not in Chamberings and Impurities, not in Strifes and Envies: But put ye on the Lord Jesus Christ, and make not Provision for the Flesh in its Concupiscences.* I would read no further, nor was there need: For with the End of this Sentence, as if a Light of Confidence and Security had stream'd into my Heart, all the Darknes of my former Hesitation was dispelled. Then putting my Finger, or some other Mark in the Place, I shut the Book, and with a Countenance that was now calm and serene, related all to *Alipius*. Who in the Manner following discovered, what was to be done in him, which I did not know. He ask'd to see what I had read; I shewed him the Place; he look'd on farther than I had read, who knew not what

N

followed;

followed ; and the next Words were, *Him that is weak in the Faith take unto you*, which he applied to himself, and so told me. But by this Admonition he was strengthened, and without any Disturbance of Mind or Hesitation, join'd himself to me in this good Determination and Resolution, which was very agreeable to his Manners and virtuous Inclinations, in which he had long before far surpassed me.

4. Thence we go in to my Mother ; we relate our Resolution to her ; she rejoiceth at it : We tell her how it was brought about ; she exults and triumphs, and blesses thee, *who art able to do above what we ask or understand*, Eph. 3. For she now saw so much more granted her by thee in my regard, than she had been wont to ask with all those Tears and lamentable Groans. For thou hadst converted me to thee in such Manner, as that I neither sought for a Wife, nor for any Hope of this World, standing now with her upon that Rule of Faith, on which thou hadst so many Years ago in a Vision represented me to her. And *thou turnedst her Mourning into a much more plentiful Joy*, Ps. 29. than she had desired ; and much more precious and chaste, than what she expected from her Grand-children of my Body.

St. Au-

Corruption; which was nothing else but this:
 not to will what thou wouldst, and so will,
 that which thou wouldst not.

2. But where for so long a Time was my
 Free-will, and out of what law and duty

St. AUGUSTINE'S Confessions.

me to submit my Neck to thy sweet Yoke,
 and my Shoulders to thy light Burden?

BOOK the Ninth.

to be without the sweets of those Toys,
 And which I as much afraid to

CHAP. I.

He praiseth and giveth Thanks to God for his
 Delivery from his former Lusts: And ex-
 presseth the great Joy and Content he pre-
 sently experienced.

stead of them, sweeter than any Pleasure
 I ever knew.

1. **O** Lord, I am thy Servant, I am thy Ser-
 vant, and the Son of thy Hand-maid.

Thou hast broken my Bonds in sunder: To thee
 will I offer the Sacrifice of Praise, Ps. 115.

Let my Heart and my Tongue praise thee:
 And let all my Bones say, Lord, who is like un-

to thee? Ps. 34. Let them say this, and do
 thou say again unto me, I am thy Salvation.

Who am I, and what a one am I? What
 Evil has there not been in me, either in my

Deeds; or if not in my Deeds, in my
 Words; or if not in my Words, in my

Will? But thou, O Lord, art good and
 merciful, and thy Right-hand has regarded

the Profundity of my Death, and has drawn
 out of the Bottom of my Heart the Abyfs of

Cor-

Corruption; which was nothing else but this, not to will what thou wouldst, and to will, that which thou wouldst not.

2. But where for so long a Time was my Free-will, and out of what low and deep Recess was it call'd forth in a Moment, for me to submit my Neck to thy sweet Yoke, and my Shoulders to thy light Burthen, O Jesus Christ my Helper and my Redeemer? How sweet on a sudden was it become to me to be without the Sweets of those Toys? And which I was before so much afraid to lose, I now cast from me with Joy. For thou didst expell them from me who art the true and sovereign Sweetness: Thou expelledst them, and didst come in thyself instead of them, sweeter than any Pleasure whatsoever, but not to Flesh and Blood; brighter than any Light whatsoever, but more interior than any Secret; higher than any Honour or Dignity whatsoever, but not to those that are high in themselves. Now was my Mind free from the gnawing Cares of the Ambition of Honour, of the Acquisition of Riches, and of weltring in Pleasures, and scratching the Itch of Lusts: And my Infant-tongue began to prattle with thee, my Lord God, my true Honour, and my Riches; and my Salvation.

Will? But thou, O Lord, art good and merciful, and thy Right-hand has regarded the Affliction of my Death, and has drawn out of the Bottom of my Heart the Ayle of

C H A P. II.

He resolves upon forsaking his Profession of Rhetorick after the Vintage Vacation.

I. **A**ND it seem'd good to me in thy Presence not noisily to break off, but gently to withdraw the Service of my Tongue from that Fair of Loquacity; that the Youths who did not study thy Law, nor thy Peace, but lying Follies, and the Wars of the *Forum*, might no longer purchase from my Mouth the Arms of their Madness. And it happen'd well that now there remain'd but very few Days to the Vintage Vacation, which I resolv'd patiently to endure, that I might quit my School at the usual Time, and being now ransom'd by thee might no more be expos'd to Sale. And this our Design was in thy Sight, but was not known by Men, excepting our intimate Friends. And we had agreed amongst ourselves, that it should not be divulg'd to others abroad. Altho' thou hadst now given unto us, ascending from the Vale of Tears, and [like the *Israelites* going up to thy Temple] singing to thee the Gradual Psalms, *Sharp Arrows*, and consuming Coals against the deceitful Tongue, Ps. Grad. 119. Which opposes our Good under Pretence of consulting it, and (as Men use their Meat) loves us so as to destroy us. For thou hadst pierc'd our Heart with thy Charity; and thy Words, like Arrows,

were fix'd in our inward Parts ; and the Examples of thy Servants, whom thou hadst brought from Darknes to Light, and from Death to Life, being laid up together in the Bosom of our Thought, inflamed and consumed our heavy Numbness, that we should no longer tend downwards to the Things below ; and enkindled in us so strong a Flame, that any Wind of Opposition that could blow from a deceitful Tongue, would but have increased it, instead of extinguishing it.

2. Nevertheless, as by Reason of thy Name, which thou hast sanctified throughout the Earth, such our Vow and Resolution would meet with many that would praise and commend it, it would look like Ostentation not to stay for the Vacation now so near at hand, but to desert before the time so publick a Profession, that was under the Eyes of all. So that the Mouths of all that saw it would be reflecting on this my Act, for having prevented the Time, when the breaking up was so near, and would be saying many Things, as if I had affected to be taken notice of, and to seem some great one. And what Occasion was there for me, that Men should be passing their Opinion and disputing about my Intentions, and blaspheming our Good ?

3. Moreover, that same Summer my Lungs began to fail under the excessive Labour of my School, and to fetch Breath with Difficulty, and by the Pains of my Breast to signify that they were hurt, and to refuse their

Con-

Concurrence to any loud or long Discourse, Which at the first troubled me, because it would oblige me either quite to lay down that Burthen of my Profession, or, if I could be cured and recover, at least to intermit it. But after I had now taken a full Resolution *to attend at Leisure, and to see that thou art God*, Ps. 45. and I was confirmed in it; thou knowest, O my God, I began even to be glad, that I had this Excuse also, which was no ways false, to moderate the Discontent of those Men, who for the Sake of their Children were unwilling that I should be at Liberty.

4. Being full therefore of such Joy, I patiently endured that Interval of Time, till it should be run out: I know not whether it was so much as twenty Days; yet Fortitude was now necessary to endure them: For those irregular Desires [of Ambition or Avarice] which had formerly help'd me to bear so heavy a Burden, were now departed; and I remaining without them should have been quite overwhelmed by it, had not Patience succeeded in their Place. Some of thy Servants, my Brethren, may say, perhaps, that it was a Sin in me, having now my Heart full of devoting myself to thy Service, to suffer myself, tho' it were but one Hour longer, to sit in the Chair of Lies. And, for my part, I will not stand to dispute it. But thou, O Lord, most merciful, hast thou not pardon'd and remitted this Sin also unto me, with so many

others more horrible and deadly in the holy Water of Baptism.

CHAP. III.

Verecundus offers his Country-house for their Retirement. The Death of Verecundus and Nebridius, not long after St. Augustine's Conversion, being both first made Christians.

I. **VERECUNDUS** was not a little anxious for this our Good;—because he saw that now he should be deprived of our Company, by reason of the Bonds where-with he was so straitly tied to the World. He was not yet a Christian, tho' his Wife was one of the Faithful; who nevertheless was the chief Fetter that retarded him from following that Course of Life, which we proposed to enter upon: And he denied that he would be a Christian upon any other Terms than such as he could not be admitted upon. However he very kindly offer'd us for the Time of our Abode in those Parts, the Use of his Country-house. Thou wilt reward him, O Lord, in the Resurrection of the Just, since thou hast already rewarded him with the Lot of the Just. For when we were absent, and were gone to Rome, he was seized by a corporal Sickness, and in it was made a Christian, and one of the Faithful, and so departed this Life. Thus thou wast pleas'd to shew Mercy not to him only,

only, but to us; lest thinking on the great Kindness of this our Friend to us, and not numbering him amongst thy Flock, we should have been tormented with an insupportable Grief. Thanks be to thee, O God, we are thine; thy Exhortations and Consolations sufficiently shew it. Thou art faithful in thy Promises; thou wilt return to *Verecundus*, for his Country-house at *Cassidy*, where retired from the Tumult of the World we reposed in thee the Pleasantness of thy Paradise eternally green; for thou hast forgiven him his Sins here upon Earth, in the *fat Mountain* [the Church] thy *Mountain*, that fertile *Mountain*, Ps. 67.

2. At that Time therefore *Verecundus* was very much concerned: But *Nebrius* rejoiced with us. For altho' he also not being yet a Christian had fallen into the Pit of that most pernicious Error, to believe the Flesh of the *Truth* thy Son to have been no more than a Phantom; he was now reclaim'd from it, and was so to himself; and tho' not as yet initiated in any of the Sacraments of the Church, was a most earnest Inquirer after Truth. Who also not long after our Conversion and Regeneration by thy Baptism, becoming a faithful Catholick, and serving thee in perfect Chastity and Continency in *Africa* amongst his Kindred, after he had brought over all his Family to the Christian Faith, was by thee loosed from the Flesh, and now he lives in *Abraham's Bosom*. What-

ever it is that is signified by that Bosom, there my *Nebrius* lives; that dear Friend of mine, and adopted Son of thine, set first at Liberty by thee, there he now lives. For what other Place could receive such a Soul? There he lives, concerning which Place he asked so many Questions of me a poor unexperienced Mortal. He now no more lays his Ears to my Mouth, but his spiritual Mouth to thy Fountain, and there drinks to his Fill true Wisdom with a Thirst ever fresh, happy without End. And yet I cannot think that he is so inebriated therewith as to forget me; since thou, O Lord, the Fountain at which he drinketh, art pleas'd to be mindful of us.

3. Thus therefore it was with us at that Time, we endeavour'd to comfort *Verecundus*, who was grieved (tho' without any Diminution of Friendship) at our Conversion; and we exhorted him to the Faith of his Station, viz. of a married Life. And we waited for *Nebrius* to follow us, which he was so well disposed to do, and was just upon the Point of doing, when behold those Days at last were run out: For they seem'd long and many to me, by reason of the longing Desire that I had to be at Liberty, that I might sing to thee with my whole Soul, Ps. 26. *My Heart hath said unto thee, I have sought thy Countenance; thy Countenance, O Lord, I will still seek.*

C H A P. IV.

His retiring in the Vacation to the Country-house of Verecundus; his Meditations on the fourth Psalm, and the miraculous Cure of his violent Tooth-ach, which had render'd him speechless.

I. **A**ND now the Day was come wherein I was in effect released from my Professorship of Rhetorick, from which I had already been released in Affection. And it was done; and thou deliveredst my Tongue from what thou hadst before delivered my Heart: And rejoicing I blessed thee, going into the Country with all my nearest Friends. Where what I did in my Writings (now indeed dedicated to thy Service, but still something relishing of the School of Pride so lately left) may be seen in the Books * composed there, partly by way of Dialogue, with those who were with me; and partly with myself alone in thy Presence: And what passed betwixt me and *Nebridius*, who was absent, appears by my Epistles. And when shall I find Time enough to commemorate all thy great Benefits bestowed upon us at that Time, especially being hastening now to other still greater Things? For my Remembrance calls me back to those Times,

* He wrote there his Books *Contra Academicos*, *De Vita Beata*, *De Ordine*, and his *Soliloquia*.

and it becomes very sweet to me to confesse to thee, O Lord, with what inward Pricks thou didst then break and tame me; and in what manner thou didst make me plain and level, taking down the Mountains and Hills of my Thoughts; and how thou madest strait what was crooked in me, and smooth what was rough. In what Manner also thou didst subdue *Alipius* the Brother of my Heart to the Name of thy only begotten Son our Lord and Saviour Jesus Christ: Which Name at first he was unwilling to have inserted in our Writings: For he had rather they should relish of the Cedars of the Schools, *which the Lord hath now broken in Pieces*, Ps. 28. than of the low wholesome Herbs of the Church, which are soveraign against Serpents.

2. O what Voices did I send up to thee, my God, when I read the Psalms of *David*, those faithful Canticles, those Aires of Piety, which exclude a proud Spirit; when I was as yet but a Novice in thy sincere Love, a *Catechumen* only in the Country at Leisure from worldly Business with *Alipius*; equally a *Catechumen*: My Mother being also with us, in a Woman's Habit, but with a manly Faith, with the Security of old Age, the Charity of a Mother, and the Piety of a Christian. What affectionate Words did I utter to thee, in those Psalms; and how much was I inflamed by them with the Love of thee; and burned with a Desire of reciting them if I could, all the World over, to abate the sweet-
ing

ing Pride of Mankind? And indeed they are sung all the World over, *neither is there any one that can hide himself from thy Heat*, Ps. 18. With what a vehement and sharp Indignation was I incensed against the *Manichæans*; and how again did I pity them, that they were ignorant of these mysterious Hymns, these sovereign Medicines; and were mad at the Antidote which might have cured them of their Madness? I could have wish'd that they had been some-where near me, without my knowing of their being there, or of their hearing me; and could have seen my Countenance and heard my Expressions, when I read the fourth Psalm in that Retirement of mine, and observed the Effects it wrought upon me.

3. *Cum invocarem.* When I called upon thee, thou didst hear me, O God of my Justice, in Tribulation thou hast enlarged me. Have Mercy on me, O Lord, and bear my Prayer.

v. 1, 2. I could have wish'd that they might have heard (without my knowing that they heard me, that they might not think I spoke upon their Account) what Things I said upon those Words. For indeed I should not have said the same Things, nor in the same Manner, if I had perceived that I was heard and seen by them. Nor if I should have said the same, would they take it in such Manner as when spoken with myself and to myself in thy Presence, from the familiar Affection of my Soul. I trembled with Fear, and again I was inflamed with Hope and
with

with Exultation in thy Mercy, O Father ; and all these Things issued forth by my Eyes, and by my Voice, when thy good Spirit turning unto us, saith in the following Words, *Ye Sons of Men, how long are you dull of Heart ? Why do you love Vanity, and seek after a Lie ?* ¶ 3. For I had loved Vanity and sought a Lie : And thou, O Lord, hadst now magnified thy Holy One, v. 4. raising him from the Dead, and placing him at thy Right-hand ; from whence he should send from on High his Promise, the Paraclet, *the Spirit of Truth* ; and he had already sent him, and I knew it not. He had sent him, because he was now magnified, rising from the Dead and ascending into Heaven. For till then *the Spirit was not given, because Jesus was not yet glorified*, St. John 7. And the Prophet cries out, *How long will you be dull in Heart ? Why do you love Vanity, and seek after a Lie ? And know ye, that the Lord hath glorified his Holy One.* He cries out, *How long ?* And he cries out, *Know ye ;* and I *so long not knowing* had loved Vanity, and sought after a Lie. And therefore I heard and trembled ; because this was spoken to such as, I remember'd, I had been. For in those Phantoms which I had held for Truth, there was Vanity and a Lie. And I broke forth into many strong and vehement Expressions in the Bitterness of my Remembrance ; which I wish they might have heard, who still love Vanity, and seek after a Lie : Perhaps they would have been troubled, and
would

would have cast it away, and so *thou wouldst bear them, when they would cry to thee*, v. 4. because he has died for us a true and real Death of the Flesh, who intercedes to thee for us.

4. I read there, *Be angry and sin not*, v. 5. And how was I moved therewith, O my God, who by this Time had learnt to be angry with myself for my past Sins, that for the Time to come I might sin no more; and with good Reason to be angry with myself, because it was not any other Nature of the *Nation of Darknes*, that sinned in me, as they say, who will not be angry with themselves, and so *treasure up Anger against the Day of Anger, and of the Revelation of thy just Judgment*, Rom. 2. Neither were my *good Things* now placed abroad without me, nor sought for in this Sun by the Eyes of the Flesh: For they who seek their Joy in something abroad do easily become vain, and are poured forth upon those Things which are seen, and which are temporal, and lick their Images with hungry Thought: And would to God, that they were weary of this Hunger, and would say, *Who will shew us good Things?* v. 6. That we might answer them again, and they might hearken to it. *The Light of thy Countenance, O Lord, is sign'd upon us*, v. 7. For we ourselves are not *that Light, which enlighteneth every Man*, but we are enlightened by thee, that so we, who were *some time Darknes*, may now be *Light in thee*, Eph.

Eph. 5. Oh! that they could see that internal eternal Light, which I having had a Taste of was so much moved because I could not shew it to them, as long as they brought me their Heart in their Eyes abroad from thee, and said, *who will shew us good Things?* For there it was, where I was angry with myself, viz. *within my Bed-chamber*, where I had *Compunction*, v. 5. and where I had *sacrificed* to thee slaying my old Life, and had begun to meditate upon a new one, *hoping in thee*, v. 5. there it was that thou hadst now begun to grow sweet unto me, and *hadst given a Gladness in my Heart*, v. 7. And I was transported into an Exclamation, reading these Things outwardly, and experiencing them within me. Neither did I now desire to be *multiplied* with earthly Goods, consuming Time, and myself consumed by the Things of Time; whereas I had in an eternal Simplicity, another Sort of *Corn, Wine and Oil*, v. 8.

5. And I cried out in the following Verse 9, with the loud Cry of my Heart. *O in Peace, O in the self-same, O what is that he saith? I will sleep and I will take my Rest.* For who shall disturb us, when that *Word* is come to pass which is written, *Death is swallowed up in Victory*, 1 Cor. 15. And thou art that *self-same*. [*id ipsum*] indeed, who art never changed: And in thee is this *Rest*, forgetting all Labours; for there is none with thee. Nor is it worth the while to labour to get many other Things, which are not what thou

art:

art: But thou, O Lord, singularly hast established me in Hope, v. 10. I read this, and I was all on fire, and I found not what to do to those that were deaf and dead, one of whom I had been, as pestilent as any of them, a bitter and blind Barker against those Writings, all sweet with the Honey of Heaven; and all lightsome from thy Light: And I perfectly pined away by Reason of the Enemies of this Scripture.

6. When shall I be able to call to Mind all the Passages of that our Country Retirement? But amongst them I have not forgot, neither will I pass over in Silence the sharp Scourge with which thou didst visit me there, and the wonderful Celerity of thy Mercy. Thou didst then greatly torment me with the Tooth-ach: And when it had increased to that Degree that I could not speak; it came into my Mind to request of all my Friends that were there to join in Prayer for me to thee, the God of all Manner of Health. And I wrote this in Wax, and gave it them to read; and as soon as we knelt down to humble Prayer, the Pain was gone. But what a Pain was it? And how strangely did it cease? I was frighten'd at it, I confess, O Lord, my God, for I had never felt the like from my Childhood. And the Power of every Beck of thine in the deepest of our Misery was thus shewed unto me; and rejoicing in Faith I praised thy Name. But the same Faith suffered me not to rest
quiet

quiet concerning my former Sins, which were not yet remitted to me by thy Baptism.

CHAP. V.

He acquaints St. Ambrose by Letters with his former Errors and present Resolutions.

THE Vintage Vacation being ended, I gave notice to the *Milaners* to provide for their Scholars another Master of Rhetorick; for that I had resolved to dedicate myself to thy Service; and moreover, by Reason of my Difficulty of Breathing and Pain of my Breast, I was no longer fit for that Profession. And I signified by Letters to thy Prelate, that holy Man *Ambrose*, my former Errors, and my present Desire; that he might instruct me what Part of thy Scriptures it would be most proper for me to read, that I might be the better prepared and fitted for so great a Grace. And he appointed to me the Prophet *Isaiah*; I believe, because he more evidently than any of the rest foreshews the Gospel and the Calling of the *Gentiles*. But I not understanding what I first read in him, and supposing all the rest would be the same, laid him aside to be taken up again when I was more expert in the divine Word.

CHAP.

C H A P. VI.

He returns to Milan to receive Baptism with his Friend Alipius, and his Son Adeodatus.

1. **W**HEN the Time was come to give in my Name [for Baptism] leaving the Country we returned to *Milan*. And it seemed good to *Alipius* to be regenerated in thee with me, he having now put on that Humility which is suitable to thy Sacraments, and being a most valiant Subduer of his Body, even to the walking bare-foot on the frozen Ground of *Italy*, an unusual Attempt. We joined with us also the Boy *Adeodatus*, carnally born of my Sin: But thou hadst made him well. He was then about fifteen Years of Age, and he surpassed in Wit many grave and learned Men. I confess thy Gifts to thee, O Lord, my God, the Creator of all, who art very powerful to reform our Deformities. For there was nothing in that Boy that was mine, but the Sin. For if he was brought up in thy Discipline, it was what thou hadst inspired into us, and no other. To thee therefore I confess thy Gift. There is a Book of mine, entitled *De Magistro*, by way of Dialogue, where he is introduced discoursing with me; thou knowest that all those were his own Thoughts, which are there spoken in the Person of him that holds the Dialogue with me, when he was but sixteen Years old.

old. I experienced many other more admirable Things in him: And was perfectly astonish'd at that Prodigy of Wit. And who but thee could be the Maker of such Wonders?

2. Thou didst soon take away his Life from the Earth; and with more Security I now remember him, having no Fear neither for his Childhood, nor for his Youth, nor indeed at all for that Man. Him we associated to us, to be of equal Age with us in thy Grace, and to be educated by us in thy Discipline. And we were baptised; and our Solitude for our former Life fled from us. Nor was I satiated in those Days with the wonderful Sweetness I enjoy'd in my considering the Depth of thy Counsel concerning the Salvation of Mankind. O how much did I weep in hearing thy Hymns and Canticles, being exceedingly moved by the Voices of thy harmonious Church. Those Voices flowed in at my Ears, and thy Truth distilled into my Heart; and from thence the Affection of Devotion boil'd over, and Tears flow'd from me, and I found much Comfort in them.

CHAPY

C H A P. VII.

He relates upon what Occasion the Singing of Psalms and Hymns after the Manner of the Eastern Churches was first introduced in the Church of Milan; and of the Miracles wrought upon the Discovery of the Bodies of the Saints Gervasius and Protasius.

THE Church of Milan had not long before began to celebrate that kind of mutual Consolation and Exhortation, with great Devotion of the Brethren singing together with Voice and Heart. It was then about a Year, or not much more, since *Justina* Mother of *Valentinian* the Emperor, a Minor, persecuted thy Servant *Ambrose*, in Favour of her Heresy, into which she had been seduced by the *Arians*. The pious People watched Night and Day in the Church, ready to die with their Bishop, thy Servant. There also my Mother, thy Handmaid, bearing a chief Part in the Solitude and Watchings, lived in Prayer. And we, tho' cold as yet with regard to the Heat of thy Spirit, were stirred up nevertheless by the Concern and Trouble of the whole City. And at this Time it was instituted, that Hymns and Psalms should be sung after the Manner of the Eastern Parts, that the People might not languish with Weariness and Sorrow. And this Practice is retained there to this Day, and follow'd

low'd by many or almost all thy Congregations in the rest of the Parts of the World.

2. Then it was, that by a Vision thou didst discover to thy Prelate before-named where the Bodies of thy Martyrs *Gervasius* and *Protasius* lay hid, which for so many Years thou hadst kept uncorrupted in thy secret Treasury, opportunely now to bring them forth to restrain the Rage of a Woman, but she an Empress. For when they, being discovered and dug up, were with befitting Honour translated to *Ambrose's* Church, not only they that were troubled with unclean Spirits were delivered, the same Devils confessing what they were; but also a certain Citizen [by Name *Severus*] who had been many Years blind, and was well known in the City, having inquired and learned the Cause of the Joy and Concourse of the People, leaped up and desired his Guide to conduct him thither; where when he was arrived he procured to be admitted to touch with his Handkerchief the Bier of the *Death of thy Saints precious in thy Sight, Ps. 115.* Which when he had done, and had applied the Handkerchief to his Eyes, they were immediately open'd. Hereupon the Fame of this Miracle was immediately spread abroad; and thy Praises were fervently celebrated, and the Mind of that enraged Woman, tho' it was not brought to the Health of Faith, was repressed from the Fury of Persecution. Thanks be to thee, my God: From whence, and whither hast thou guided my Remembrance, that I should

should also confess these Things unto thee, which being so considerable I had forgotten and pass'd over in their proper Place? And yet even then, when the *Odour of thy Ointments* was so fragrant, we did not *run after thee*, Cantic. 1. And for this Reason I wept the more at the singing of these Hymns of thine, as having a long Time before sigh'd after thee, and now at last breathing in thee, as far as there is room for this kind of Respiration in this House of Grass.

C H A P. VIII.

The Conversion of Evodius. St. Augustine returns by Rome to Africa. His Mother dies at Ostia. A Description of her pious Education and Life.

I. **T**HOU who makest Men to live together unanimous in one House, Ps. 67. didst add to our Society *Evodius* * also, a young Man of our City; who being one of the Court Officers whom they called *Agents* in the Emperor's Affairs, was converted to thee, and baptised before us; and now relinquishing his worldly Employment, betook himself to thy Service. We were all together, and we designed to live together in our holy Purpose: And we were seeking what Place might be most proper for us, wherein to devote ourselves to thee. And we were all returning

* He was afterwards Bishop of *Ujala* in *Africa*.

together

together to *Africa*; and when we came to *Ostia Tiberina* my Mother died. I pass over many Things, because I hasten much. Accept, O my God, my Confessions and Thanksgivings for innumerable Things, even in this my Silence. But I will not pass over what my Soul is big with, concerning that Handmaid of thine, who labour'd for me, both in the Flesh, that I might be born into this temporal Light; and in her Heart, that I might be born again into Light eternal. Not her's but thy Gifts in her will I here relate; for she neither made herself, nor educated herself, but it was thou that createdst her; neither did her Father or Mother know what a one she would be when born of them, but it was the Rod of thy Christ, the Discipline of thy only Son, that educated her in thy Fear, in a faithful Family, a good Member of thy Church.

2. And for this her good Education she was wont to extoll not so much the Diligence of her Mother, as the Care of a certain very old Maid-Servant, one that had carried her Father when an Infant on her Back, as great Girls use to carry little Children. For which Reason, and for her old Age, and excellent Manners, she was much respected in that Christian Family by her Master and Mistress. Whence also she had the Care committed to her of her Master's Daughters, which she diligently discharged; using a holy Severity, when necessary, in restraining them,
and

and a sober Prudence in directing them. For, excepting the set Hours of their Eating and Drinking, and that very moderately, at their Parents Table, she would not suffer them, however thirsty they might be, to drink so much as a little Water; preventing, by this Means, a bad Custom; and adding this wholesome Saying, "You are now for drinking Water, because Wine is not in your Power; but when you shall come to be married, and be Mistresses of the Store-Rooms and the Cellars, Water will be despised, but the Custom of Drinking will stick by you."

3. By this prudent Method of directing, and Authority of commanding, she bridled the eager Inclinations of that tender Age, and brought the very Thirst of the Girls to that regular Habit, that now they had not even an Inclination to what was not proper for them. And yet there afterwards stole upon her, as thy Servant related to me her Son, there stole upon her, I say, by little and little, a Love of Wine. For when, according to Custom, she used to be sent by her Parents, as a sober Girl, to draw Wine from the Vessel, in taking it out with a Cup, before she poured it into the Flaggon, she used to put her Lips to it and sip a little, because she could not take more, her Palate having a Reluctance to it: For she did not do this out of any intemperate Lust after Drink, but out of certain overflowing Excesses usual to that Age, which boil up into

little wanton Tricks, and in young Minds are used to be restrained and kept under by the Gravity of their Elders. Therefore, by adding to this little every Day a little more (for *he that despiseth little Things falls by little and little*, Eccus. 19.) she had contracted such a Custom, that now she would eagerly drink off little Cups almost full of Wine.

4. Where was now the discreet old Woman, and that vehement Prohibition? Would it have been of any Efficacy against this secret Disease, had not thy Medicine, O Lord, been watching over us? At a Time when her Father and Mother, and those that had the Care of her Education, were all absent, thou that art always present, who hast created us, who callest us, and who, even by those that are wicked, bringest about some Good for the Salvation of our Souls, what didst thou then do, O my God? How didst thou cure her? How didst thou heal her? Didst thou not draw out a rude and sharp Reproach from another Soul, as a medicinal Instrument out of thy hidden Store, and with one Stroke thereof cut away all that Rottenness?

5. For a Maid-Servant, with whom she was used to go to the Cellar, falling out with her young Mistress, as it often happens, on a Time when they two were alone, objected this Crime to her with a most bitter Insulting, calling her *Wine-bibber*. With which Reproach she being struck, open'd her Eyes to see the Foulness of her Fault, and presently condemned

condemned it, and forsook it. As flattering Friends pervert us, so quarrelling Enemies many times amend us. But thou wilt reward them, not according to the Good which thou dost by them, but according to the Evil that they intended. For this Servant being angry, intended not to cure her young Mistress, but only to reproach her, and give her Uneasiness; and did this secretly, either because such was the Time and Place when they happen'd to fall out, or lest, perhaps, she also might be condemned for not having discovered the Matter sooner. But thou, O Lord, the Ruler of all in Heaven and Earth, who turnest to thy Uses even the Depths of the Torrent, and disposest the turbulent Course of the World, so as to make it subservient to thy Designs; didst by the Madness of one Soul reclaim another, that no one that considers this, may attribute it to his own Power, if by his Words another be amended, whose Amendment he desires.

C H A P. IX.

St. Monica's dutiful Deportment towards her Husband, Patricius, whom she converts at length to the Christian Faith.

I. **B**EING therefore chastly and soberly educated, and by thee made dutiful to her Parents, rather than by her Parents to thee; when, being now at proper Age, she was given in Marriage to her Husband, she

served him as her Master, and laboured to gain him to thee, continually preaching thee to him in her virtuous Qualities, in which thou hadst made her very beautiful, and reverently amiable, and admirable to her Husband. And as for the Injuries done by him to her Marriage-Bed, she tolerated them in such Manner as never to have any Quarrel with her Husband upon that Subject. For she waited for thy Mercy upon him, that by coming to believe in thee, he might also become chaste.

2. He was, moreover, as on the one side very good-natur'd and loving, so on the other, very hot and passionate. But she would never offer to oppose her Husband, when he was angry, neither in Deed, nor yet in Word. But when his Passion was over, and he was calm, when she found a fit Opportunity, she gave him an Account of her Action, if, perhaps, he had been incensed out of Reason. And when some other Women, tho' match'd to Husbands less passionate than hers, bore the Marks of their Blows even on their disfigured Faces; and would, in their familiar Discourses with her, be blaming the Lives of their Husbands, she, on her Part, would blame their Tongues; and, as it were in a jesting Way, would soberly admonish them, that, from the Time they had first heard the Writings of the matrimonial Contract read to them, they ought to have accounted them as Indentures, whereby they were made Servants; and

and being mindful of such their Condition, they ought never to be haughty against their Masters. And when they would wonder, knowing what a cholerick Husband she had, that it was never heard, or any other way appear'd, that *Patricius* had at any time struck his Wife; or that they had ever, for so much as one Day, entertain'd any domestick Diffension; and would familiarly inquire of her the Reason thereof, she acquainted them with her Method of proceeding mention'd above. And as many of them as followed this Method, rejoiced in the Experience of the Good of it; and those that did not follow it, continued still in their Vexations and Sufferings.

3. Her Mother-in-Law also, who, by the Tales and Whispers of wicked Maid-Servants, was at first incensed against her, she so overcame by her Obsequiousness and Perseverance in Patience and Meekness, that of her own Accord she disclosed to her Son, by whose Tongues it was that the Peace of the Family between her and her Daughter-in-Law had been disturbed, and desired he would punish them. And thus, after that he, both in Obedience to his Mother, and out of the Care of the Discipline of the Family, and of the Union and Concord of those that were so nearly related to him, had corrected, according to her Desire, those she had complain'd of: She professed, that whosoever should, for the future, by way of pleasing her, speak any Evil to her of her Daughter-in-Law, must

expect the like Reward; so that none thenceforward daring to do it, they ever after lived together with a remarkable Sweetness and Benevolence.

4. Thou hadst also bestowed this excellent Gift on that good Servant of thine, in whose Womb thou createdst me, O my God, my Mercy, that whenever she could, she render'd herself a Peace-maker between any Souls that were at Variance and Discord, in such Manner, as although she heard from each of the Parties many very bitter Things against one another, such as a swelling and undigested Choler is used to produce, when the Crudities of Hatred are exhaled by sharp Discourses to a Friend that is present, concerning an absent Enemy; yet she never disclosed any thing of one to the other, but what might be serviceable to the reconciling them together. This might have seemed to me a small Matter, if sad Experience did not shew me great Multitudes (from I know not what Contagion of Sin, which is exceedingly spread) that not only discover to angry Enemies, the angry Sayings of their Enemies, but also add Things which were not said: Whereas, to a Soul that has any thing of Humanity, it ought not to be enough not to stir up nor increase, by evil speaking, the Animosities and Misunderstandings of other Men; but one ought to endeavour to allay them, and extinguish them by well speaking. Such she was, taught by thee her interior Master in the School of her Heart.

5. She

5. She gain'd over also to thee her Husband, in the latter End of his temporal Life; and had then no longer Occasion of lamenting in him, now a faithful Christian, those Disorders which she had so long patiently endured before his Conversion. She was also a Servant of all those who were thy Servants; and as many of them as knew her, praised thee very much, and honoured and loved thee in her; because they discovered thy Presence in her, by the Testimony of the Fruits of her holy Conversation. For she had been [1 Tim. 5.] *the Wife but of one Husband, she had render'd mutual Duty to her Parents, she had piously managed her own House, she had Testimony of good Works, she had brought up Children, as often labouring again in Birth with them, as she perceived them to go astray from thee.* Lastly, as for all us thy Servants, O Lord, (for so thou permittest us to call ourselves by thy Gift) who, before her going to Rest, lived now together associated in thee, after having received the Grace of thy Baptism; she took as much Care of us, as if she had been the Mother of us all, and served us as obsequiously, as if she had been the Daughter of us all.

C H A P. X.

The Discourse betwixt him and his Mother not long before her last Sickness, concerning the Happiness of the next Life.

1. **A**ND when the Day was near, that she was to depart out of this Life, which Day thou knewest, tho' we were not aware of it; it came to pass, (thy Providence, I believe, bringing it about by secret Ways) that she and I were standing alone, leaning upon a Window, that looked into the Garden of the House where we were, in that Town of *Ostia* upon *Tiber*; where, retired from Company and Noise, after the Fatigue of a long Journey, we were repairing our Spirits for our Voyage by Sea; and there we two alone discoursed together very sweetly, and forgetting those Things which are behind, and stretching ourselves forth to those Things that are before, Philip 3. we were inquiring between ourselves, in the Presence of Truth, which is thyself, what that eternal Life of the Saints shall be, which neither Eye hath seen, nor Ear hath heard, nor hath it enter'd into the Heart of Man, 1 Cor. 2. But yet we panted with the Mouth of our Heart after the heavenly Streams of thy Fountain, the Fountain of Life, which is with thee, Ps. 35. that being sprinkled from thence, according to our present Capacity, we might, in some small Measure, conceive so great a Thing.

2. And

2. And when our Discourse had come thus far as to conclude, that the greatest Delights of the bodily Senses, in any corporeal Light, how great soever, were not to be compared, or even named, in respect to the Pleasure of that Life to come; raising ourselves yet higher, with a more ardent Affection, in pursuit of that same, we ascended, by several Steps, thro' all corporeal Things, and thro' that Heaven itself, from whence the Sun, Moon and Stars illuminate the Earth. And we went up still higher and higher, in our Interior, thinking and speaking of thee, and admiring thy Works; and we enter'd into our own Minds, and passed them by mounting still higher up, that so we might reach that Country of never-failing Plenty, where thou feedest *Israel* for ever with the Food of Truth, and where the *Life* is that *Wisdom*, by which all these Things are made, and all Things that have been, and all that shall be: But itself is not made, but so is, as it was, and so always will be; or rather, *was* and *will be*, agree not to it, but only *is*, because it is eternal; for to have been heretofore, or hereafter to be, is not eternal. And whilst we are speaking and panting after it, behold we just touch'd it a little with one whole Spring and Beat of the Heart; and we sigh'd, and we left the first Fruits of the Spirit fasten'd there, and so return'd to the Sound of our Mouth, where our *Word* hath its Beginning and its Ending. And what is there in this *Word* of ours like to thy *Word*, our

Lord, which ever remains in itself without becoming old, and which reneweth all Things.

3. And we said to one another : If any Soul were to be still, and in perfect Silence from all Tumult and Noise of the Flesh ; and from all Impressions or Images of the Earth, Water, or Air ; if the Heavens also were silent to her, and the Soul were silent to herself, and should pass beyond herself, by having no Thought of herself ; and if Dreams and all imaginary Revelations were silent, and every Tongue, and every Sign, and whatever hath its Being by passing away, were also absolutely silent : Because, if any one will hearken to them, they all say we did not make ourselves, but he made us who remaineth for ever. If, I say, after having said this, they should all be silent, having directed our Ears to him that made them ; and so he should speak alone, not by them, but by himself ; that we might hear his Word, not by the Tongue of the Flesh, nor by the Voice of an Angel, nor by the Sound of a Cloud, nor by the Obscurity of a Similitude, but that we should hear his own self without any of these Things, his own self, whom we love in all these Things ; as just now, for a Start, we had stretched out ourselves, and, with a swift Thought, had touch'd upon that eternal Wisdom, which is, above all Things, permanent for ever : If such a Thing, I say, were to be continued to us, and all other Sights, of a far inferior Kind, were to be withdrawn ;
and

and this one were totally to ravish, and swallow up, and engulph the Beholder into its interior Joys, so that our Life for ever should be such as that Moment of Intelligence was, for which we had sighed, whether this would not be what is written, St. Matt. 25. *Enter into the Joy of thy Lord?* And when this? Shall it be when *we shall all rise again, but shall not all be changed?* 1 Cor. 15.

4. Such Things as these we spoke; and, if not altogether in this Manner, nor in these Words, yet thou knowest, O Lord, that upon that Day we discoursed upon such Things; and whilst, amidst our Talk, this World, with all its Delights, appeared contemptible to us; she said to me, “Son, for
“ my Part, there is nothing now in this Life
“ that gives me any Delight. What I have
“ to do here any longer, or why I am here
“ I know not, all my Hopes of this World
“ being now at an end. One Thing there
“ was for which I did desire to stay a little
“ longer in this Life, which was that I might
“ see thee a Christian Catholick before I died.
“ And my God hath granted me this more
“ abundantly, in that I see thee now despising
“ all earthly Felicity, entirely devoted to his
“ Service. What have I now to do here?”

C H A P. XI.

Her Sickness and Death.

1. **T**O this what Answer I made her, I don't well remember. But scarce five Days or not many more had passed after this, before she fell into a Fever: And one Day being very sick she swooned away, and was for a little while insensible: We ran in, but she soon came to herself again, and looking upon me and my Brother [*Navigius*] that were standing by her, said to us like one inquiring, *Where have I been?* Then beholding us struck with Grief, she said, *Here you shall bury your Mother.* I held my peace, and refrained weeping; but my Brother said something by which he signified his Wish, as of a Thing more happy, that she might not die abroad, but in her own Country. Which she hearing, with a Concern in her Countenance, and checking him with her Eyes, that he should have such Notions, then looking upon me, said, *Do you hear what he says?* Then to us both, *Lay this Body any where; be not concerned about that; only this I beg of you, that wheresoever you be, you make Remembrance of me at the Lord's Altar.* And when she had expressed to us this her Mind with such Words as she could, she said no more; but lay struggling with her Disease, that grew stronger upon her.

2. But

2. But I considering thy Gifts, O my invisible God, which thou sowest in the Hearts of thy Faithful, and which bring forth admirable Fruits, was glad, and gave Thanks to thee, calling to mind what I had formerly known, how much Concern she had always had about the Monument which she had provided and prepared for herself near the Body of her Husband. For because they had lived together in great Concord, she desired also (as the Mind of Man is less capable of Things divine) that this might be added to their former Happiness, and might be commemorated by Men, that it was granted her after her crossing the Seas and living so long abroad, to have the same Earth to cover the Earth of her Husband and her. And at what Time that Vanity by the Fulness of thy Goodness had ceased to be in her Heart, I know not; but I admired and rejoiced at this Change that she had now discovered to me. Although by that Discourse we had before at the Window, when she said, *What have I to do here any longer?* she did not seem to desire to die in her own Country. And I heard afterwards, that when we were now at *Ostia*, she had one Day been discoursing with some of my Friends with the Confidence of a Mother, concerning the *Contempt of this Life*, and the *Good there was in Death*, at a Time when I was absent: And that they admiring the Virtue and Courage of the Woman, which thou hadst given her, ask'd her if she was not afraid to leave her Body so far

far off her own City? To which she answer'd, *Nothing is far off from God: Neither do I need to fear that he should not know in the End of the World, whence he should raise me again.* Therefore the ninth Day of her Illness, the 56th Year of her Age and the 33d of mine, that religious and pious Soul was loosed from the Body.

CH A P. XII.

St. Augustine's inward Grief at the Death of his Mother, tho' outwardly refraining from Tears; to which after her Burial he giveth some Way.

1. **I** Closed her Eyes, and a very great Grief came flowing in upon my Heart, and thence began to flow out into Tears; but my Eyes by the forcible Command of my Soul drank them up again, even unto Dryness: And in this inward Conflict I suffered much. As soon as she had breathed out her last Gasps, the Boy *Adeodatus* broke out into a loud Lamentation, but being check'd by us all he held his peace. In the same Manner also something of the Child in me which was tending towards Weeping, was check'd and silenc'd by the manly Voice of the Heart. For we did not esteem it decent to celebrate that Funeral with Lamentations and Groans, because these for the most part are used by way of bewailing the Misery of those that die, or as it were their total Extinction. But as for her
Part,

Part, she neither died miserably, nor did she die at all as to her Soul: This we were assured of from the Purity of her Manners, and the Sincerity of her Faith, and most certain Arguments.

2. What was it then that gave me so much Pain within, but a fresh Wound receiv'd from the sudden breaking off the Custom of our Conversation together, which was very sweet and very dear to me. It was a Pleasure to me indeed, that in that same last Sickness of her's kindly taking notice of my Services then performed towards her, she called me a dutiful Son; and related with much Tenderness of Affection, that she had never once heard from my Mouth any harsh or reproachful Word towards her. But alas! O my God, who madest us, what Comparison could there be between the Honour I shew'd her, and the Services she did to me. As then I was now left destitute of that great Comfort I had in her, my Soul was wounded, and my Life as it were rent in two, which had been in a Manner but one, made up of mine and her's.

3. The Boy therefore being restrain'd from crying, *Evodius* took up the *Psalter*, and began to sing the 110th Psalm, *Mercy and Judgment I will sing to thee, O Lord*; and all of us that were in the House answer'd him. And many Brethren and religious Women hearing what was doing came to us. And whilst they, whose Office it was, were after the usual manner taking care for the Funeral, I
going

going aside, where I conveniently might discoursed with those who thought it not proper to leave me then alone, upon such Subjects as were suitable to that Occasion: And with this Fomentation of Truth mitigated my Pain well known to thee; tho' they that were there knew nothing of it and heard me with Attention, thinking me to be without any Feeling of Sorrow. But I in thy Ears, O Lord, where none of them could hear me, was chiding at the Softness of my Affection, and restraining the Flood of my Grief. And sometimes it yielded to me for a little, and then again with Violence it rush'd upon me; not so far as to discover itself by the bursting out into Tears, nor yet so far as to appear in the Change of my Countenance, but I well knew what I kept close in my Heart. And because it displeased me extremely that these human Things should have such Power upon me, which in due Order, and by the Lot of our Condition must needs fall out; I grieved for this my Grief with another Grief, and so was afflicted with a double Sorrow.

4. And now behold the Body is carried out to be buried; and I both go and return without Tears. Neither in those Prayers, which we pour'd forth to thee, when the Sacrifice of our Ransom was offer'd to thee for her, the Body being set down by the Grave, before the Interrment of it, as the Custom is there, neither in those Prayers, I say, did I
shed

shed any Tears: But all the whole Day was in secret grievously sad, and with a troubled Spirit beg'd of thee, as well as I could; that thou wouldst heal my Sorrow; and thou didst not do it; I believe, because thou wouldst have me ever remember by this one Experiment, how strong is the Bond of any Custom, even against a Mind, which now is not fed with any deceitful Word. It seem'd also good to me to go and bathe myself, having heard that a Bagnio was call'd *Balaneion* by the *Greeks*, from its driving away Anxiety from the Soul. Behold I confess this also to thy Mercy, O Father of Orphans, that I bathed myself, and was the same as before, for I could not thereby sweat out of my Heart the Bitterness of my Grief.

5. After this I slept and awaked, and found my Sorrow now not a little mitigated. And when I was alone in Bed, I called to mind those most true Verses of thy Servant *Ambrose*: For thou art,

*O God, the World's great Architect,
Who dost Heaven's rowling Orbs direct,
Cloathing the Day with beauteous Light,
And with sweet Slumbers silent Night:
When wearied Limbs new Vigour gain,
From Rest new Labours to sustain:
When Hearts oppress'd do meet Relief,
And anxious Minds forget their Grief.*

And

And then by little and little I brought back into my mind thy Hand-maid ; and her Conversation so pious and holy towards thee ; so kind and obsequious towards us, of which I was so suddenly deprived : And I had a Mind to weep in thy Presence concerning her, and for her, concerning myself, and for myself. And I let go my Tears, which I had kept in before, that they might flow as much as they pleased, making a Bed as it were of them for my Heart, and I rested upon them. Because there were thy Ears only, and not of any Man, who might perhaps proudly misconstrue my Weeping.

6. And now, O Lord, I confess all this to thee in Writing : Let who will read it, and interpret it as he will. And if any one shall find it to have been a Sin, that I thus wept for my Mother, some small Part of an Hour ; for my Mother so lately dead from my Eyes, who for so many Years had wept for me, that I might live to thy Eyes ; let him not deride me for it, but rather, if his Charity be great, let him weep also for my Sins to thee, the common Father of all the Brethren of thy Christ.

C H A P. XIII.

He prays for his deceased Mother, and for his Father Patricius.

1. **A**ND now my Heart being healed of that Wound, in which a carnal Affection might have some Share, I pour out to thee, our God, in Behalf of that Servant of thine, a far different Sort of Tears, flowing from a Spirit frightened with the Consideration of the Perils of every Soul that dies in *Adam*. For altho' she, being revived in Christ, even before her being set loose from the Flesh, had lived in such Manner, as that thy Name is much praised in her Faith and Manners: Yet I dare not say that from the Time that thou didst regenerate her by Baptism, no Word came out of her Mouth against thy Command. And it is said by the Truth thy Son, St. Mat. 5. *If any one shall say to his Brother, thou Fool, he shall be guilty of Hell-fire.* And woe even to the laudable Life of Men, if thou examinest it, setting aside thy Mercy. But because thou dost not so vehemently seek after our Sins, we hope with Confidence to find some Room for Pardon with thee. And whosoever he be that can reckon up to thee his true Merits, what else does he reckon up but thy Gifts? Oh! that Men would but know themselves; and that *he that glorieth would glory in the Lord*, 1 Cor. 10.

2. I therefore, O my Praise and my Life, the God of my Heart, setting for awhile aside her good Deeds, for which with Joy I give thee Thanks, entreat thee at present for the Sins of my Mother: Hear me, I beseech thee, through that *Cure* of our *Wounds*, that hung upon the Tree, and that sitting now at thy Right-hand maketh Intercession to thee for us. I know that she did mercifully, and from her Heart forgave to her Debtors their Trespases; do thou likewise forgive her her Debts, if she hath also contracted some in those many Years she lived after the saving Water. Forgive them, O Lord, forgive them, I beseech thee, *Enter not with her into Judgment*, Ps. 143. But let *thy Mercy exalt itself above thy Judgment*; St. James 2. Because thy Words are true, and thou hast promised *Mercy to the Merciful*; and by thy Gift it was that they were such, who *wilt have Mercy on whom thou wilt have Mercy; and wilt shew Mercy, to whom thou art pleased to shew Mercy*, Rom. 9. And I believe thou hast already done what I ask, but these free Offerings of my Mouth approve, O Lord.

3. For she, when the Day of her Dissolution was at hand, had no Thought for the sumptuous covering of her Body, or the embalming of it, nor had she any Desire of a fine Monument, nor was solicitous about her Sepulchre in her own Country: None of these Things did she recommend to us; but only desired that we should make a Remembrance
of

of her at thy *Altar*, at which she had constantly attended without one Day's Intermif-
 fion; from whence she knew was dispensed
 that *holy Victim*, by which was *cancelled that*
Hand-writing which was against us, Colof. 2.
 by which that Enemy was triumph'd over,
 who reckoneth up our Sins, and seeketh what
 he may lay to our Charge, but findeth no-
 thing in him, through whom we conquer.
 Who shall refund to him that innocent Blood
 he shed for us? Who shall repay him the
 Price with which he bought us, that so he may
 take us away from him? To the Sacrament
 of which Price of our Redemption thy Hand-
 maid bound fast her Soul by the Bond of
 Faith.

4. Let no one separate her from thy Protec-
 tion. Let not the Lion and the Dragon either
 by Force or Fraud interpose himself. Be-
 cause she will not plead that she owes nothing,
 lest so she should be convicted, and seized
 upon by that crafty Accuser: But she will
 plead that her Debts have been discharged by
 him, to whom no one can repay what he
 who owed nothing for himself laid down for
 us. Let her therefore rest in Peace, together
 with her Husband, before whom and after
 whom she was known to no Man; whom
 she dutifully served, bringing forth Fruit to
 thee in much Patience, that she might also
 gain him to thee. And do thou inspire, O
 Lord my God, do thou inspire thy Servants
 my Brethren; thy Children my Masters;
 whom

310 St. AUGUSTINE's, &c. Book IX.

whom I serve with my Voice, and my Heart and my Writings, that as many as shall read this may remember at thy *Altar* thy Hand-maid *Monica* with *Patricius*, formerly her Husband, by whose Flesh thou broughtest me into this Life, after what Manner I know not. Let them remember with a pious Affection, these who were my Parents in this transitory Light, my Brethren under thee our Father in our *Catholick* Mother, and my Fellow-Citizens in the eternal *Jerusalem*, for which the Pilgrimage of thy People here below continually sigheth from their Setting out till their Return. That so what my Mother made her last Request to me, may be more plentifully performed for her by the Prayers of many, procured by these my Confessions and by my Prayers.

St. Au-

St. AUGUSTINE's Confessions.

B O O K the Tenth.

C H A P. I.

He prays that he may know God.

LET me know thee, O Lord, who knowest me; let me know thee, as also I am known by thee. O thou Virtue of my Soul, enter into it, and make it fit for thee, that thou mayst have it and possess it without Spot or Wrinkle. This is my Hope, and therefore do I speak, and in this Hope I rejoice when I rejoice as I should do. But the other Things of this Life are so much the less to be bewailed, by how much they are more bewailed; and by so much the more to be bewailed, by how much Men bewail them less. For behold thou hast loved Truth, Ps. 50. And he that doth the Truth cometh to the Light, St. John 3. I desire to do the Truth in this my Confession, both in my Heart, in thy Presence, and in my Stile, before many Witnesses.

C H A P.

C H A P. II.

The End and Fruit of his confessing the remaining Infirmities of his present Condition to God that knows them.

1. **A**ND as to thee, O Lord, before whose Eyes the bottomless Depth of Man's Conscience lies naked, what could there be concealed in me, if I had no mind to confess to thee? For I should only hide thee from me, not me from thee. But now when my Groans bear witness, that I am displeased with myself, thou shinest out more bright, and pleasest, and art loved and desired; that so I may be ashamed of myself, and may throw away myself, and may make Choice of thee: And neither pretend to please thee or myself, otherwise than in thee.

2. To thee therefore, O Lord, I am manifest, whatever I am; and what Fruit there is in confessing to thee, I have already shewed. Neither is this done by the Words of the Flesh and outward Sounds, but by the Words of the Soul, and the loud Cry of the Thought, which is known to thy Ear. For where I am evil, to confess to thee is nothing else, but to be displeased with myself; and where I am good, to confess to thee is nothing else, than not to attribute this to myself: For thou, O Lord, dost *blest the just Man*, Ps. 4. but first *thou justifiest him when wicked*, Rom. 4. My Confession therefore, O my God, in thy
Sight

Sight is made to thee in Silence, and yet is not silent. 'Tis made in Silence, with regard to the Sound of the Voice ; but is not silent with regard to the Affection of the Heart. For neither do I speak any Thing that is right to Men, which thou do'st not first hear from me ; nor do'st thou hear any such Thing from me, which thou do'st not first speak to me.

C H A P. III.

He inquires into the End and Fruit of his making known to Men in this publick Manner the Infirmities of his present Condition.

I. **B**UT then what have I to do with Men, that they should hear these my Confessions ; as if they were to heal all my Infirmities ? A Race curious to know the Lives of others, but careless to amend their own. Alas ! why do they seek to hear from me what a one I am, who will not hear from thee what they are themselves ? And how do they know when they hear from me concerning myself, whether I tell them the Truth, seeing *no Man knows what passes in Man, but the Spirit of Man which is in him*, 1 Cor. 2. But when they hear from thee concerning themselves, they cannot say, the Lord lieth. For what is it to hear from thee concerning themselves, but to know themselves ? And who can know the Truth concerning him-
P self,

self, and say, *'tis false*, unless he lie unto himself? But because *Charity believeth all Things*, 1 Cor. 13. viz. amongst those whom it unites together by a mutual Bond; therefore I confess to thee in such manner as that Men also may hear me, to whom I cannot demonstrate that I confess the Truth, but they believe me nevertheless whose Ears Charity opens to me.

2. But thou that art my most interior Physician, be pleased to discover to me what Fruit there is in this Confession of my *present* Condition. For as to the Confessions of my past Evils, which thou hast *remitted* and *covered*, that thou mightst make me *happy* in thee, *Pf.* 31. changing my Soul by Faith and thy Sacrament; when they are read or heard, they excite the Heart, that it may not sleep on in Despair, and say, *I cannot*; but that it may awake in the Love of thy Mercy, and the Sweetness of thy Grace, by which he that is *Weak* becomes Strong, who by it is made conscious to himself of his own Weakness. And good Men are delighted when they hear the past Evils of those who are now delivered from them; not that they take Delight in the Evils, but only because these Evils have been and now are not.

3. But with what Fruit, O Lord, my God, to whom my Conscience maketh Confession daily, much more secure in the Hope of thy Mercy than in its own Innocence, with what Fruit, I beg of thee, do I now in
these

these my Writings confess also to Men in thy Presence, not what I have been in times past, but what a one I am at present? For the Fruit of confessing my past Evils, I have seen and related. But what a one I am now, at this very Time of writing my Confessions, many desire to know, both of those that have known me, and of those that have not known me, yet have heard something from me, or of me: But their Ear is not near my Heart, where I am whatever I am: And therefore they desire to hear me confessing to them what I am within, where neither their Eye, nor their Ear, nor their Mind can penetrate. And this they desire, as being ready to believe me, in those Things which they cannot know. For that Charity, by which they are good themselves, persuades them that I don't lie in these Things I confess of myself, and it is this Charity in them gives Credit to me.

C H A P. IV.

He declares the End and Fruit which he proposes to himself in this Confession.

I. **B**UT what Fruit do they propose in desiring this? Is it because they would congratulate with me, when they shall hear how far I advance towards thee by thy Gift; and again pray for me, when they shall hear how much I am still retarded by my own Weight? To such as are thus affected, I will

freely lay myself open. For this is no small Fruit, O Lord, my God, that many should return thee Thanks for us, and that many should pray to thee for us. Let such a brotherly Mind love in me whatever thou teachest ought to be loved, and again bewail in me whatever thou teachest ought to be bewailed. Let that brotherly Mind do this; not that of the Foreigner, *of strange Children, whose Mouth has spoken Vanity, and whose Right-hand is the Right-hand of Iniquity*, Ps. 143. but that of the Brother, which where it approves me, rejoices for me, and where it dislikes me, is sorry for me, because in both Cases it loves me. To such I will freely discover myself: Let them take Pleasure in my good Things, let them Sigh in my Evils. My good Things are thy Institutions, and thy Gifts; my evil Things are my Faults, and thy Judgments. Let them take Pleasure in those, and sigh at these. And let both Hymns and Lamentations ascend up before thy Sight from their brotherly Hearts thy Censers. And thou, O Lord, being delighted with this sweet Odour of thy holy Temple, *have Mercy on me, according to thy great Mercy*, Ps. 50. for thy Name's sake; and forsake not what thou hast begun, but perfect what is as yet imperfect in me. This is the Fruit of my Confessions, not of my past, but present Condition; not only to confess this before thee, with a secret Joy accompanied with Fear, and a secret Grief with Hope; but also

also in the Ears of the believing Sons of Men, the Companions of my Joy, and Co-partners of my Mortality, my Fellow-citizens, and my Fellow-pilgrims travelling before me, or behind me, or with me in this Life.

2. These are thy Servants, my Brethren, whom thou wouldst have to be thy Children; my Masters, whom thou hast commanded me to serve, if I would live with thee. And it was not enough, that thy *Word* should command me this by speaking to me, had it not also gone before me by doing it itself. And this is what I now endeavour, both by Words and Actions. I endeavour this under thy Wings, with exceeding great Danger to myself, were it not under thy Wings. My Soul is subject to thee, and my Weakness is known to thee. I am a little one, but my Father now and always liveth; and I have a very sufficient Governour: For the same that is my Father is my Governour, and this is thyself, who art all good Things to me. Thyself, the Almighty, who art with me, and that before I was with thee. I will declare then to such as these, whom thou commandest me to serve, not what I have been, but what I now am, and what only as yet I am. Yet I don't hereby pretend perfectly to judge and discern myself, nor would I have them that hear me take me so.

C H A P. V.

He acknowledgeth himself unable to see or confess all that is in himself.

1. **B**UT thou, O Lord, art he that judgeth me. For altho' *no Man knoweth the Things that are in Man, but the Spirit of Man which is in him, 1 Cor. 2.* yet there is something in Man, which even the Spirit of Man that is in him does not know. But thou, O Lord, that hast made him, knowest all Things that are in him. But I, tho' I despise myself in thy Presence, and esteem myself as Dirt and Ashes, yet know something concerning thee, which I know not concerning myself: And yet at present *we only see through a Glass in a dark Manner, not Face to Face, 1 Cor. 13.* And therefore as long as I sojourn here so far from thee, I am more present to myself than to thee: Yet I know concerning thee, that thou can'st in no manner be violated, or receive any Hurt; but as for myself, what Temptations I am able to withstand, and what not, I don't know. But my Hope is, that thou art *faithful, who will not suffer us to be tempted above our Strength, but with the Temptation will also make a Way to escape, that we may sustain it, 1 Cor. 10.* Let me confess then what I know of myself, and let me confess what it is that as yet I don't know of myself. Because what I know of myself, I know by thy Light:
And

And what I know not, I shall so long be ignorant of, till my Darknefs be made as the Noon-day from thy Countenance.

C H A P. VI.

He knows he loveth God; and proceeds to examine what it is he loveth, when he saith he loveth God.

1. **N**OT with a doubting but with a certain Conscience, O Lord, I love thee. Thou hast wounded my Heart with thy Word, and I fell in love with thee. Moreover, both Heaven and Earth, and all Things that are in them, behold, on every Side cry out unto me, that I should love thee, nor do they cease to say the same to all, that they may be without Excuse. But yet in a higher Way, *thou wilt have Mercy on whom thou wilt have Mercy; and wilt shew Mercy to whom thou wilt shew Mercy*, Rom. 9. Otherwise both Heaven and Earth will speak thy Praises to the Deaf.

2. But what then is it that I love, when I love thee? Neither the Beauty of the Body, nor the graceful Order of Time, nor the Brightness of Light so agreeable to these Eyes, nor the sweet Melody of all Sorts of Musick, nor the fragrant Scents of Flowers, Oils or Spices, nor the sweet Taste of Manna or Honey, nor fair Limbs alluring to carnal Embraces. None of these Things do I love, when I love my God. And yet I

love a certain Light, and a certain Voice, and a certain Fragrancy, and a certain Food, and a certain Embrace, when I love my God, the Light, the Voice, the Fragrancy, the Food, and the Embrace of my inward Man; where that shines to my Soul, which no Place can contain; and where that sounds, which no Time can measure; and where that smells, which no Blast can disperse; and where that relishes, which no Eating can diminish; and where that is embraced, which no Satie-ty can separate. This it is that I love, when I love my God.

3. And what is this? I asked the Earth, and it said, *'Tis not I.* And all Things there- in confess'd the same. I ask'd the Sea and the Deepes, and the living Things thereof; and they answer'd, we are not thy God, seek higher above us. I ask'd the fleeting Air above; and the whole Region of it with its Inhabitants cried out, *Anaximenes is mistaken, I am not God.* I ask'd the Heavens, the Sun, the Moon, and the Stars; neither are we, said they, the God whom thou seek- est. And I said to all these Things, which stand around the Doors of my Flesh, *You have told me concerning my God, that you are not he, give me at least some Tidings of him.* And they all cried out with a loud Voice, *It is he that made us.* My asking was my con- sidering them, and their answering was the Beauty I discovered in them. And I turn'd my Eyes upon myself, and I said to myself,
And

And what art thou? And I answer'd, *a Man.* And behold in this Man are presented to my Consideration the Body and the Soul, the one exterior and the other interior. Now which of these is it by which [or in which] I ought to seek my God? whom I had already sought for by the Body from the Earth even to the Heavens as far as I could send my Messengers the Rays of my Eyes. But certainly that is the better which is the more interior. For to this it was that those corporal Messengers [the Senses] brought back their Intelligence; to this presiding in me and judging of all those Answers of Heaven and Earth and all Things in them, when they said, *We are not God, but he made us.* It was the interior Man that knew these Things by the Ministry of the exterior. It was I within that understood these Things; I the Soul by the Senses of my Body.

4. I ask'd the whole World concerning my God, and it answered me, *I am not He, but He made me.* Doth not the World appear the same to all whose Senses are sound? Why then doth it not speak the same to all? Living Creatures great and small see it; but they can ask it no Questions, for there is not in them *Reason* presiding as *Judge* of the Discoveries of the Senses. But Men can ask these Questions that *they may behold the invisible Things of God, understanding them by the Things that have been made by him*; Rom. 1. But they are apt to be subject to them by Love,

and being subject to them cannot judge them ; and they make not these Answers but to the Questions of those that judge them : Neither do they change their Voice, that is, their Figure, when one Man sees them only, another both sees and puts Questions to them ; so as to appear in one Manner to one, and in another Manner to the other ; but appearing to both in the same Manner they are dumb to one and speak to the other ; or rather, they speak to all, but only those understand them who compare the Voice which is received from without with the *Truth* within. For it is the *Truth* that tells me, *Neither Heaven nor Earth is thy God, nor any-body*. And the Nature of these Things telleth this to him that seeth them. For every Bulk or Body is less in the Part than in the Whole. Therefore thou art better, I speak to thee my Soul, than any Body, for thou animatest the Body, giving it Life, which one Body cannot give to another. But thy God is still the Life of thy Life.

C H A P. VII.

He proceeds in his Search after God, who is not to be found either by the vegetative or sensitive Faculty of the Soul.

1. **WHAT** is it then that I love when I love my God? Who is this that is above the Head of my Soul? By this very Soul of mine I will ascend up to him. I will pass by that Power by which I adhere to this Body,

Body, and give Life and Motion to the whole Fabrick thereof. For 'tis not by this Power I can find my God. Else *a Horse and a Mule which have no Understanding*, Pf. 31. would also find him, for in them there is the same Power, by which their Bodies also live.

2. There is another Power in me which giveth not Life alone, but Sense to my Flesh, which the Lord hath framed for me; who hath order'd that the Eye should not hear, and that the Ear should not see; but that I should see by the Eye, and hear with the Ear; and in like Manner hath assigned to the rest of the Senses what is proper to each of them, in their several Places and Offices; which however divers, I being but one Soul, act by them. I will pass by this Power also, for the Horse and Mule have the same, which likewise are sensitive as well as I.

C H A P. VIII.

He passes on to consider the Faculty of the Memory; the many Wonders of which, to the Glory of its Maker, he enlarges upon in this and the following Chapters.

1. I Will pass over then this Faculty also of my Nature, and I will ascend higher, as it were by Steps, till I find him that made me. And behold I come next into the spacious Fields, and vast Palaces of my *Memory*; where are treasured up numberless Forms and Images, convey'd in thither from such Things

as have been perceived by the Senses: There also are repositied whatever Thoughts we have formed, either by augmenting in our Fancy, or diminishing, or any other way varying the Things which our Senses have discovered; and whatever other Things have enter'd thither, which have not as yet been swallowed up and buried by Oblivion. When I am here, I call for whatsoever I have a Mind should be brought out; and some Things appear as soon as they are call'd for; others are sought a longer Time before they are found, and are fetched out as it were from some more secret Repositories; others again thrust themselves out in Crowds, and whilst I am calling for and seeking another Thing, will start up as if they said, *Is it not us you want?* And I put them by with the Hand of my Heart from before the Face of my Remembrance, until the Thing that I desire be unclouded, and come forth into my Sight from its dark and hidden Cell. Other Things are presented as they are called for, easily and in regular Order, so that what goes before still gives Place to what follows, and having given Place is laid up again to be forth-coming another Time when I shall have a Mind. All which is done when I relate any thing by heart.

2. There all Things are kept distinctly, and by their several Kinds, which have been brought in by their several Avenues; as Light and all Colours and Forms of Bodies, which have come in by the Eyes; and all kinds of
Sounds

Sounds through the Ears; and all Smells through the Passage of the Nostrils; and all Tastes by the Door of the Mouth; and by the Sense of Feeling spread through the whole Body, what is hard, what is soft, what is hot or cold, smooth or rough, heavy or light, either without or within the Body. All these Things are taken into the vast Storehouse of the Memory, and I know not what secret and inexplicable Folds thereof, to be brought forth and reviewed, as there shall be Occasion; and all of them come in by their respective Gates, and are laid up in the Memory. Not that the Things themselves enter there, but their Images are there ready at hand to our Thought when it remembers them.

3. Which Images in what Manner they are formed who can tell, tho' it is plain enough by which of the Senses they have been received and brought in? For when I am both in Darkness and in Silence, I represent *Colours* in my Memory, when I please, and distinguish between White and Black, and what others I please: Neither do *Sounds* come in and disturb what I am considering on, which has been taken in by the Eyes; though they also be there all this while, and lie still in their proper Repository: For I call for them also, if I please, and they come forth immediately. And tho' the Tongue be quiet, and the Throat silent, I sing there as much as I will; and those Images of Colours which are nevertheless there, don't intrude themselves nor interrupt me
when

when I am surveying that other Store which came in by the Ears. Thus also the other Things which have been brought in and stored up together by the other Senses I recall to Mind as I please; and I distinguish the Smell of Lillies from that of Violets, when I am smelling nothing; and I prefer Honey to new Wine, and smooth to rough, not by tasting or touching either at that Time, but by remembering only. All this I transact within the great Hall of my Memory.

4. There Heaven, Earth and Sea are presented to me, with all Things in them which my Senses have ever perceived, such only excepted as I have forgotten. There I also meet with myself, and take a Review of myself, what I have done, when and where, and how I was affected when I did it. There are all Things formerly experienced by me, or believed upon the Relation of others, so far as I remember them. From the same Store I form also to myself, and add to those that are past, more and more Things like to such as I have experienced, or believed from what I had experienced; and from these again I represent future Actions, or Events or Hopes; and meditate on them as if they were present. *I will do this or that*, say I within this vast Bosom of my Mind, full of the Images of so many and so great Things. *And the Consequence of so doing will be this or that: Oh! if such or such a Thing might be! And God forbid that this or that should happen.* Such Things

Things I say with myself; and when I say so, the Images of all these are before me, out of the same Treasury of my Memory: Neither should I say any of these Things at all, if they were wanting.

5. Great is this Power of the Memory, exceeding great, O my God, an inward Room spacious and boundless; who can sound the Bottom of it? And this is a Power of my Soul, and belongs to my Nature; and I myself am not able to comprehend all that I myself am. The Soul then is too narrow to contain itself, so that where it is, what it is it cannot comprehend. Is it then out of itself? or is it not in itself? How then does it not contain or comprehend itself?

6. This is to me a Subject of great Wonder. I stand astonished at it. And Men go a great Way to see and admire the Heights of Mountains, and the vast Billows of the Sea, and the Courses of great Rivers, and the Compass of the Ocean, and the Motions of the heavenly Bodies, and leave themselves and wonder not at themselves. Now when I named all these Things, I saw them not with my Eyes, yet I should not have named them, if I had not then both Mountains and Waves and Rivers and Stars which I have seen, and the Ocean which I have heard of, represented in my Memory, and that with their proper Bulk and Extension, as if I had seen them abroad. And yet when I saw them with my Eyes, I did not draw in any of them,

them, nor are they within me, but their Images. And I know by which of the Senses of the Body, I received their several Impressions.

C H A P. IX.

The Memory of the Rules of Arts and Sciences.

1. **B**UT these are not the only Things which are lodged in this immense Capacity of the *Memory*. For here also are all those Precepts of the liberal Arts, which are not as yet forgotten, removed as it were into a more inward Place, though indeed there is no Place. And as for these, I carry about with me not the Images of them, but the Things themselves. For *what Learning is, what the Skill of Disputing, how many kinds of Questions there are; whatever I know of these Things, is in such Manner in my Memory, as that I have not kept only the Image, and left the Thing without me; or that like a Voice it has sounded and then passed away, leaving behind it an Impression made by the Ears, by which it may be represented again as if it was sounding, when it is not sounding; or like a Scent, which whilst it passes and is dispersed in the Air, affects the Smell so as to convey into the Memory its Image, which by remembering we may again call before us; or like Meat which hath now no Taste in the Stomach, and yet still is, as it were, tasted in the Memory; or as something which by the Touch*
or

or Feeling of the Body is perceived, which when it is at a Distance is still imagined as represented by the Memory : For these Things themselves are not let into the Memory, but their Images only are taken in with a wonderful Celerity ; and are there laid up, as it were, in wonderful Cells, and no less wonderfully are fetched out again by the Remembrance.

C H A P. X.

How such Things are in the Memory as did not enter by any of the Senses.

1. **B**UT when I hear that there are three kinds of Questions, *Whether a Thing be or no? What it is? And of what Quality it is?* I have indeed within me the Images of those Sounds, by which these Words were formed, and I know that the Sounds themselves passed through the Air with a Noise, and are now no more ; but as for the Things themselves which are signified by those Sounds, I did not meet with them by any of the Senses of my Body, nor ever saw them but in my own Mind ; and I laid up in my Memory not their Images but themselves. Which how or whence they came in to me, let them tell that can. For if I go through all the Gates of my Flesh, I cannot find by which of them they enter'd in.

2. For the *Eyes* say, if they be clad with any *Colour*, we have discovered them : And the *Ears* say, if they made any *Noise* or *Sound*,

we

we gave Tidings of them : The *Nostrils* say, if they had any *Smell*, they passed through us : And the Sense of the *Taste* says, if they had no Savour, ask me no Questions about them : And the *Touch* says, if they had no Body I could not feel them, and therefore could give no Notice of them. From whence then and by what Way did these Things enter into my Memory ? I cannot tell how it was. For when I learnt them it was not by giving Credit to another's Judgment, but by acknowledging them in my own, and there finding them to be true. And so I recommended them to my Memory, laying them up there, as it were, from whence I might call for them when I pleased. They were then within me, even before I learnt them ; but they were not in my Memory. Where then were they ? or how did I know (when they were first mentioned to me) and readily acknowledge, *It is so, and it is true*, if they had not also been already in my Memory ? but so retired and removed out of the Way, as it were in certain hidden Caves, that unless they had been drawn out by my being minded of them by some other Man, I could never perhaps have thought on them ?

C H A P. XI.

What it is to learn such Things as are not discovered by the Senses.

WE find then that to learn such Things as these (of which we don't take in the Images through the Avenues of the Senses, but without any Images see them within us as they are in themselves) is nothing else but to bring as it were together by thinking on them, and to take notice, by the Application of one's Mind to them, of such Things as before were indeed in the Memory, but without Union or Order ; that so being now laid up, as it were, at hand in the same Memory, where before they lay scattered and neglected, they may the more easily occur to our Attention, to which they are now grown to be familiar. And how many Things of this Nature does my Memory carry about, which are already found, and as I said, laid up, as it were, at hand, which we are said to have learnt and to have known ? Which if I should forbear for a long time calling them to mind, would again sink down in such Manner, and as it were slip away, into the more remote and abstruse Apartments of the Memory ; that I must, in order to know them, think them out again, and gather them together within the same Region (for they have no other) from that Dispersion in which they lay scatter'd before. From whence *Thinking* in *Latin*

is

is called *Cogito*, from *Cogo*, to gather or assemble, (as *Actito* is derived from *Ago*, and *Facito* from *Facio*) yet so that the Mind has appropriated this Word [*Cogito* to think] to itself, in such Manner that no other gathering or assembling is call'd *Cogitation*, but that which is in the Mind.

C H A P. XII.

The Memory of the Mathematicks not borrowed from the Senses.

THE Memory also contains the innumerable Forms and Rules of Numbers and Dimensions, none of which were imprinted by any Sense of the Body. For they have neither any Colour, or Sound, or Smell, nor have they been either tasted, or at any time touched. I have heard indeed the Sounds of the Words, by which they are signified, when they have been discoursed upon; but these Sounds are one Thing, and they are quite another; for the Sounds are different in *Greek* from what they are in *Latin*; but the Things themselves are neither *Greek* nor *Latin*, nor any other kind of Speech whatsoever. I have also seen the Lines drawn by Workmen, and even such as have been most fine, like those of a Spider's Web; but those are not the same; nor are they the Images of these which my corporal Eye has discover'd to me [but far more perfect]. He knows them, whosoever, without any Thought of any kind of Body,
has

has acknowledged them within himself. I have also perceived the *Numbers* which we reckon up with all the Senses of my Body ; but those *by which we number* are quite other Things, neither are they the Images of these others, and therefore have a more perfect Being. He may laugh at me whilst I am saying these Things, who sees them not ; and I may have reason to pity him for laughing at me.

C H A P. XIII.

Of the Memory of Things that have passed in the Mind, and of the Affections of the Soul.

I. **A**LL these Things I retain in my Memory, and how I learnt them I also retain in my Memory ; and many Things I have heard, which in Dispute have been very falsly urged against them, which also I retain in my Memory ; which although they be false, yet my remembering them is no Falshood. And that I distinguish'd between those Truths and these Falsities which were said against them, this also I remember. And I see that I now discern these Things in another Way, than I remember myself formerly to have discerned them, when I thought upon them. Therefore I remember also that I have often thought upon these Things ; and what I now discern and understand I lay up in my Memory, that I may afterwards remember that now I understood them. Therefore I also
remember

remember my having remember'd. And if afterwards I should remember that I could not remember them, this also would be by the same Faculty of the Memory.

2. The same Memory contains also the Passions and Affections of my Soul, not in the same Manner as the Soul has them when she experiences them, but in another very different Manner, proper to the Power of the Memory. For when I am not joyful I can remember my former Joy: And at a Time when I am not sorrowful I can remember my past Sorrow: And I can reflect without Fear upon my former Fears: And can call to mind my former Desires without desiring. Nay, sometimes on the contrary 'tis with Joy I remember my past Sorrows; and with Sorrow I remember my former Joys.

C H A P. XIV.

An Enquiry how we remember the Passions of the Mind at a Time when we are not affected with them, but with quite opposite Passions.

I. **T**HIS would not be to be wonder'd at, with regard to the Body; for the *Mind* is one Thing, the *Body* another. And therefore 'tis no such Wonder that I should with Joy of *Mind* remember the past Sorrow, or Pain of the *Body*. But here the Wonder is because the Memory itself is the *Mind*. Hence, when we recommend any thing to be remember'd,

remember'd, we say, *See you keep it in Mind*; and when we have forgot a Thing we say, *It was in my Mind, and it has slipt out of my Mind*, still calling the *Memory* the *Mind*. Which being so, what is the Meaning of this, that when with Joy I remember my past Sorrow, there should be *Joy* in my *Mind*, and *Sorrow* in my *Memory*? And that my *Mind* should be *joyful* from the *Joy* that is there, and yet my *Memory* should not be *sorrowful* from the *Sorrow* that is there? For doth not the *Memory* belong to the *Mind*? Who can say this? Is then the *Memory* as it were the *Stomach* of the *Mind*, and *Joy* and *Sorrow* like sweet and bitter *Meat*; which when they are committed to the *Memory*, like *Meats* which are gone down into the *Stomach*, may be repositied there, but cannot be relished there? It would be ridiculous to think that these Things are alike; and yet they are not altogether unlike.

2. But behold I bring it forth out of my *Memory*, when I say there are four *Passions* of the *Mind*, *Desire*, *Joy*, *Fear* and *Sorrow*; and whatsoever I can say concerning them by defining and dividing each of them into their different *Kinds*, 'tis there [in the *Memory*] I find it, and thence I fetch it out; and yet I am not disturbed by any of these *Passions* whilst I am remembring and speaking of them. And they were there even before I was considering and surveying them, for otherwife I could not have brought them out by remembring

remembering them. Perhaps then as Meat is brought out of the Stomach by ruminating or chewing the Cud, so these Things are brought up out of the Memory when they are called to our Remembrance? But why then is not the Sweetness of Joy, or the Bitterness of Sorrow (in this kind of chewing the Cud) felt in the Mouth of the Thought of him that discourses on them and remembers them? Or is it in this Particular that these Things are unlike, since they are not alike in all Things? For who would ever willingly mention or speak of such Things, if as often as we name Sorrow or Fear, we should be affected with Sorrow or Fear? And yet we should never speak of them, if we did not find in our Memory, not only the Sounds of their Names according to the Images of them imprinted through the Senses of the Body, but also the Notions of the Things themselves, which we did not receive in through any of the Doors of the Flesh; but the Mind itself perceiving them by the Experience it hath of its own Passions, recommended them to the Memory; or the Memory of itself retained them without their being recommended by any.

C H A P. XV.

*Some Things we remember by their Images,
others by themselves.*

BUT now whether this be by the way of Images or no, who can easily tell? For if I name a *Stone*, or name the *Sun*, when the Things themselves are not present to my Senses, their Images nevertheless are present to my Memory. I name *Pain of Body*; the Thing is not present, when I am not in any Pain; and yet if the Image were not in my Memory, I should not know what I was speaking of, nor distinguish it from Pleasure. I name *Health of Body*, and when I am in health, the Thing itself indeed is with me; but yet if the Image of it was not also in my Memory, I could by no means remember what the Sound of these Words signified: Neither would the Sick know when they hear *Health* named, what was meant by it, unless that same Image were retained by the Power of the Memory, even when the Thing itself is absent from the Body. I name the *Numbers by which we number*; and they are present in my Memory; not their Images, but themselves. I name the *Image of the Sun*, and this same Image is present in my Memory: For 'tis not the Image of this Image which I have then before my Mind, but this Image itself. Itself is present to my Remembrance. I name the *Memory*, and I know what I name; and where do I know it but in the same Me-

Q

mory

mory? Is the Memory present to itself by its Image; or is it not present by its own self?

C H A P. XVI.

That there is a Memory also of Oblivion or Forgetting.

I. **W**HAT when I name *Oblivion*, and know very well what it is that I name? Whence should I know it if I did not remember it? I speak not of remembering the Sound of the Word, but the Thing that it signifies. Which Thing if I had forgotten, I should not be able to know what that Sound meant. Therefore when I remember *Memory*, this same *Memory* is by itself present to itself; and when I remember at once both *Oblivion* and *Memory*, *Oblivion* is also at the same time present: *Memory*, by which I remember; and *Oblivion*, by which I do not remember. Yet what is *Oblivion* but the Privation of *Memory*? How then must it be present, that I may remember it, when if it is present I cannot remember? But whatever we remember we retain in our *Memory*, and we certainly remember *Oblivion*, or we could not upon hearing that Name, know the Thing signified by it; therefore *Oblivion* also is retained in the *Memory*. It is present therefore with us, that we may not forget; and its very being present is Forgetting. Or are we to gather from hence, that *Oblivion*, when we remember it, is not in the *Memory*
by

by itself, but by its Image? For if it were there present by itself, it would make us not to remember but to forget.

2. And who can find this out? Who can comprehend how it is? Here, O Lord, I labour, and I labour in myself; and am become to myself a Land of Hardship and much Sweat. For I am not now searching into the Regions of the Heavens, nor measuring the Distances of Stars; nor inquiring into the Manner of the Earth's being poised: For 'tis I myself that remember, I the Soul. It is no such Wonder that any Thing should be far from my Apprehension that is not myself. But what can be nearer to me than myself? And behold the Power of my Memory is what I cannot comprehend, without which I cannot so much as name *myself*. For what shall I say, being certain, as I am, that I do remember *Oblivion* or forgetting? Shall I say, that the Thing which I remember is not in my Memory? Or shall I say, that this *forgetting* is in my Memory, to the End I should not *forget*? Both are highly absurd.

3. What shall I say to that third Thing, *viz.* that it is not *Oblivion* itself, but the Image of it that is in my Memory, when I remember it? But how can I maintain this, since when the Image of any Thing is imprinted in the Memory, the Thing itself must first be present, from whence the Image may be imprinted? For 'tis in this Manner that I remember *Carthage*, and all the Places
Q 2 where

where I have been, and in this Manner I remember the Faces of the Men whom I have seen, and the Objects of the other Senses; in this Manner I remember the Health or Pain of the Body; when these Things were present, my Memory borrowed from them their *Images*, which I might have present with me and survey in my Mind, as often as I should afterwards remember the Things themselves when absent. If therefore *Oblivion* also be retain'd in the Memory, not by itself, but by its Image; it certainly must first have been present itself, that the Image of it might be taken. Now when it was present, how could it imprint its Image in the Memory, when the Nature of *Oblivion* is to raze out by its Presence what it finds already imprinted there? And yet however it is, tho' the Manner of it be incomprehensible and inexplicable, certain I am, that I remember *Oblivion* itself, which is that which covers and defaces what we have before remember'd.

C H A P. XVII.

He admires the Power of the Memory, but resolves to pass beyond it to find his God.

1. **G**REAT is this Power of the Memory, and some thing very astonishing, O my God; a profound and infinite Multiplicity, and this is my Soul, and this is myself. What a Thing then am I, O my God? What a Nature am I? A various and multi-form Life, and very incomprehensible. And behold

behold thro' these innumerable Fields, and Dens and Caverns of my Memory, innumerable full of innumerable Sorts of Things (either by their Images, as of all Bodies; or by their own Presence, as of Arts; or by I know not what kind of Notions or Marks, as of the Affections of the Mind which the Memory retains when the Mind does not suffer them; whereas whatever is in the Memory is in the Mind) through all these Things, I say, I run, I fly this Way and that, I dive as far as I can, and no where can I find an End. So great is the Power of the Memory; so great the Power of Life in a Man that lives a mortal.

2. What then shall I do, O thou my God, my true Life? I will also pass beyond this Power of mine, which is called the *Memory*: that I may come to thee, the sweet Light, what sayest thou to me? Behold I am ascending by my Soul unto thee, who remainest above me: And I will pass beyond this Power of mine, which is call'd the *Memory*: Desirous to come at thee where thou mayst be come at; and to cleave to thee, where one may cleave to thee. For as to the Memory, I find it both in Beasts and Birds; otherwise they could not return to their Dens or Nests; or do many other Things, which they are accustomed to do; for neither would they be accustomed to any Thing, but by the *Memory*. I will therefore pass by this *Memory*, that so I may arrive at him, who hath made me otherwise than the four-footed Beasts, and

wiser than the Fowls of the Air. I will pass beyond the *Memory*. But where then shall I find thee, O true Good, and secure Delight, where then shall I find thee?

CHAP. XVIII.

Of the Memory of Things lost.

1. **I**F I find thee any where besides, or out of my Memory, I must then remember thee not: And how then shall I find thee, if I have no Remembrance of thee? When the Woman had *lost her Groat*, and *sought it with a Candle*, if she had not remember'd it, how could she have found it? For when she had found it, how could she know that was it, if she had no Remembrance of it? I remember my seeking after many Things that I had lost, and that I have found them: Whence do I know this? Because when I was seeking any of them, if any one should say to me, *is it not this*, or *that*? I should answer, no, until that were brought forth which I sought after. Which if I had not remember'd, whatever it were, tho' it should be offer'd to me, I should not find it, because I should not know it. And so it always happens, when we seek after any Thing that is lost, and find it.

2. But when a Thing is only lost from the Eyes, and not from the Memory, as any visible Body, the Image of it is kept within us, and by it the Thing is sought till it be restored to our Sight: And when 'tis found,

'tis

'tis known by that Image which is within. Neither do we say, that we have found what was lost, if we don't know the Thing to be the same, nor can we know it, if we don't remember it. But this was lost to the Eyes, but still preserved in the *Memory*.

C H A P. XIX.

Of remembering again Things that were forgotten.

1. **B**UT what shall I say, when the *Memory* itself loseth a Thing, as it happens when we forget something and seek to remember it again? And where is it we seek it, but in the *Memory* itself? And there if one Thing be offered for another, we reject it, till that Thing occurs which we are seeking, and when that occurs, we say, *this is it*; which we should not say, if we did not know it to be the same; neither could we know this, if we had not remember'd it. Therefore we had not indeed forgotten it. Or shall we say the whole was not forgotten: But by the Part which was still retain'd, the other Part was sought for; because the *Memory* perceived that she did not represent together the Things she used to meet together, and halting as it were by the cutting off some Part of its accustomed Object, call'd for that to be restored which was wanting? As when a Man, whom we know, is seen or thought on, and we have forgot his Name and endeavour to recollect it, whatever other Name occurs, it suits not,

because it has not been used to be join'd in our Thought with him, and therefore it is rejected until that come up, which our Thought has been used to represent with him, and therein it rests without any Unevenness. And whence does it come up, but out of the Memory itself? For when upon being reminded of it by another, we again acknowledge it, it is from thence we have it. For we don't receive and believe it as something new, but remembering it, we approve of it, as being the Thing we sought. But if it be utterly effaced out of the Memory, we remember it not, even when we are told of it. Neither have we altogether forgotten a Thing, if we can but remember that we have forgotten it. But what we have utterly forgot we cannot so much as seek for as a Thing lost.

C H A P. XX.

All Men desire Beatitude. They must therefore have some Notion of it; and consequently it must have a Place in their Memory.

1. **H**OW then do I seek thee, O Lord? For when I seek thee, my God, I seek a *happy Life*. I will seek thee, that my Soul may live: For my Body lives by my Soul, and my Soul lives by thee. How then do I seek a *happy Life*? For it is not with me, till I can say, *it is enough*, there where I ought to say so. How then do I seek it? Is it by the Way of *Remembrance*, as if it were

were a Thing that I had forgot, but still retain in mind that I had forgotten it? Or is it by the Way of desiring to learn a Thing unknown, which I either never knew, or have so absolutely forgot, as not even to remember that I have forgot it? But is not this *happy Life* the Thing that all desire, and there is no Man that desires it not? Where then have they had any Knowledge of it; that they should so desire it? Or where have they seen it; that they should be so much in love with it? We have it then, but after I know not what Manner: And there is a certain other Manner in which when any one hath it, he is then happy. And there are some that are *happy in Hope*: These have it in a lower Manner, than they who already are happy in Deed; but yet are better than they, who are neither happy in Deed nor in Hope. Yet even these, if they had it not in some Manner, would not be so desirous of being happy, which they most certainly desire.

2. They have got some Knowledge of it, I know not how: And therefore they have it by I know not what Sort of Notion: Of which I further inquire, whether it be in the *Memory* or no? For if it be there, then we must some time or other have been happy. Whether every one in his own Particular, or all in the Person of him who first sinn'd, in whom we all died, and from whom we all are born with Misery into this World; I don't examine at present. I only seek whether

ther a *happy Life* be in our Memory? For we should not love it, if we had no Knowledge of it. We hear this Name; but 'tis the Thing itself that we all profess to desire: For 'tis not the Sound of the Words with which we are delighted. For when a *Grecian* heareth this in *Latin*, he is not affected with it, because he knows not what is said; but we are affected with it: As he also is when he hears the same in *Greek*. For the Thing itself is neither *Greek* nor *Latin*, which both *Greeks* and *Latins*, and Men of all other Languages are so eager after. It is known therefore to all, because if they could all by one Word be interrogated, whether they desired to be happy, they would all answer without the least Hesitation that they desired it. Which they would not do, if the Thing signified by that Word was not retain'd in their Memory.

C H A P. XXI.

In what Manner Beatitude, or a happy Life, is in the Memory.

1. **I**S it then in their Memory in such Manner, as when a Man remembers *Carthage*, which he has seen? No. For a *happy Life* is not seen by the Eyes, because it is no *Body*. Or is it in the Memory as we remember *Numbers*? No. For he that has these in his Knowledge, seeks no longer for the acquiring of them: But we have a *happy Life*

Life in our Knowledge, and therefore we love it, and nevertheless we want to acquire it, that we may be happy. Is it then in the Memory, as we remember *Eloquence*? No. For altho' they that as yet are not *eloquent*, upon the hearing that Name remember the Thing itself, and many of them desire *Eloquence*, from whence it appears, that they have a Knowledge of it. Yet these Men have by the Senses of the Body observed others that were *eloquent*, and have been delighted therewith, and hence desire to be such. For were it not for that exterior Knowledge, they would not have been delighted; and if they had not been delighted, they would not desire to be such themselves. But as for a happy Life, we can have no Experience of it in others by any of the Senses of the Body.

2. Is it then in the Memory, as we remember *Joy*? Perhaps it may be so. For I remember *Joy*, even when I am *sorrowful*, as I do a *happy Life* when *miserable*. Neither did I ever, by any Sense of the Body, either see, or hear, or smell, or taste, or touch my *Joy*; but I have experienced it in my Mind, when I have been joyful, and the Notion of it stuck in my Memory: So that I am able to remember it sometimes with Contempt, sometimes with Desire, according to the Diversity of the Things, in which I remember myself to have *rejoiced*. For in sinful Things I have experienced a kind of *Joy*, which
when

when I now remember I hate and detest : And I have had a *Joy* in good and virtuous Things, which I remember with Desire, if perhaps these are not with me now ; and therefore with *Sorrow* I remember my former *Joy*. Where then, and at what Time have I had Experience of a *happy Life* ? That I should remember it and love it, and desire it ? And not only I, or a few only with me, but all of us, without Exception, desire to be *happy*. Which if we did not know with an assured Knowledge, we should never desire with so resolute a Will.

3. But what is the Meaning of this ? That if you ask of two Men, whether they will serve in the Wars, it may be one shall answer that he will, the other that he will not : But if you ask of them whether they desire to be *happy* ? Both without the least Hesitation shall answer, that this is what they desire : And that for no other Reason, one is willing to serve, the other is unwilling, but that they may both be happy. Is it perhaps, because one Man finds *Joy* in one Thing, another in another Thing, all agree in affirming that they desire to be *happy*, in the same Manner as they would all agree, if they were ask'd, in affirming that they desire to have *Joy*, and that this same *Joy* is what they call a *happy Life* ? Which *Joy* tho' one Man seeks in this, another in that, yet this one Thing all aim at, *viz.* that they may *rejoice*. Which being a Thing that no Man can say,
he

he has not experienced, therefore it being found in the Memory is known again, when we hear the Name of a *happy Life*.

C H A P. XXII.

A happy Life is Joy in God.

FAR be it, O Lord, far be it from the Heart of thy Servant, who confesseth to thee, far be it from me to think that every Sort of Joy can make me happy. For there is a Joy, which is not given to the Wicked; but to them who freely worship thee, whose Joy thou thyself art. And this is Beatitude or a happy Life, to rejoice to thee, in thee, and for thee: This is it, for there is no other. But they that think there is some other Beatitude seek after some other Joy, which is not true, and yet their Will still follows some Image at least, or Resemblance of Joy.

C H A P. XXIII.

Why Men are not happy, notwithstanding they all in some Measure love the Truth, and rejoice in it?

I. **I**T is not then certain that all desire to be happy; because as many as will not rejoice in thee, which alone is a happy Life, will not indeed a happy Life? Or do all will this? But because *the Flesh lusts against the Spirit, and the Spirit against the Flesh*, Gal. 5. *so that they don't do what they will*; they fall upon

upon that which they are able to do, and are content with it: Because that which they are not able to do, they do not will so much as is sufficient to make them able. For I ask of them all, whether they had rather rejoice in *the Truth*, or in *Falshood*? And they make as little Hesitation in answering that they had rather rejoice in *the Truth*, as they do in saying, that they desire to be *happy*. For a happy Life is *Joy in the Truth*. And this is *Joy in thee, who art the Truth*, O God, my Light, the Health of my Countenance, my God. This happy Life all desire: This Life, which alone is happy, all desire: All desire *Joy in the Truth*. I have met with many that were willing to deceive, but not one that had a mind to be deceived. Where then have they had a Knowledge of this *happy Life*, but only where they have known the *Truth*? For this also they love, because they are not willing to be imposed upon by *Falshood*. And when they love a *happy Life*, which is nothing else but *Joy in the Truth*, they must needs also love the *Truth*. Nor would they love it, if they had not some Knowledge of it in their Memory.

2. Why then have they not a *Joy in it*? And why then are they not *happy*? Because they are more strongly occupied in other Things, which rather make them miserable, than that can make them happy, of which they have but a slender Knowledge. For as yet there is *but little Light in Men*; O let them

them walk, and walk on lest the Darknes overtake them, St. John 12. But why does *Truth* often bring forth Hatred? And why did thy Servant become an Enemy to Men preaching the *Truth*, Gal. 4. Since all Men love a happy Life, which is nothing else but Joy in the *Truth*? Because *Truth* is so loved, that whosoever love any Thing else, would have that to be *Truth* which they love. And because they are not willing to be imposed upon by *Falshood*, they are not willing to be convinced that they have been thus imposed upon. Therefore they hate the *Truth*, for the Sake of that Thing which they love in stead of *Truth*. They love the *Truth*, when it shines upon them, and they hate it when it reproves them. For because they are unwilling to be deceived, and willing to deceive; they love the *Truth* when it discovers itself; and they hate it when it discovers themselves. And therefore they are justly repaid, that they who are unwilling to be made manifest by the *Truth*, shall be manifested by it against their Will; and the *Truth* itself shall not be manifest to them. Thus even thus the Mind of Man, yea even thus, being blind, and sick, and filthy and impure, it would fain lie hid; and is not willing that any Thing should lie hid from it. The contrary justly happens to it that itself cannot lie hid from the *Truth*, and the *Truth* lies hid from it. And yet however miserable it is, even so it rather chuses to rejoice in true Things than

than in false. But then only will it be truly happy, when without any Impediment or Distraction it shall rejoice in that only Truth, by which all Things are true.

C H A P. XXIV.

That God also is in the Memory.

BEHOLD how far have I travelled in my Memory, seeking thee, O Lord; and I have not found thee out of it. For neither have I found any Thing concerning thee, which is not in my Memory, since I first learnt thee: For since I first learnt thee, I have not forgot thee. For where I found the Truth, there I found my God, who is the Truth itself; which since I first learnt, I have not forgot. Since then I first learnt thee, thou abidest in my Memory: And there I find thee, when I remember thee, and am delighted in thee. These are my holy Delights, which thou hast bestowed upon me by thy Mercy, having regard to my Poverty.

C H A P. XXV.

He inquireth in what Part of the Memory God dwelleth.

BUT where dost thou, O Lord, abide in my Memory? Where is thy Residence there? What kind of Lodging hast thou made there for thyself? What kind of Sanctuary

tuary hast thou there built for thyself? Thou hast vouchsafed this Honour to my Memory, to take up thy Abode therein; but in what Part thereof thou art lodged, is what I am now considering. For I pass'd beyond the lower Parts thereof, which are common with Beasts, when I remember'd thee, for I found thee not there amongst the Images of corporeal Things; and I came to those Parts thereof, where are laid up the Affections of my Mind, neither could I find thee there: And I enter'd in to the Lodging of my Mind itself, which is also there in my Memory, because the Mind remembers also itself; and neither wast thou there: For as thou art not a corporeal Image, nor an Affection of the Mind, such as we experience when we rejoice or are sorrowful, when we desire or fear, when we remember or forget, or the like; so neither art thou the Mind itself, because thou art the Lord God of the Mind. And all these Things are changed, but thou remainest for ever unchangeable, high above all Things; and yet thou hast vouchsafed to dwell in my Memory from the Time that I first learnt thee. And why do I inquire in what Place thou dwellest there, as if there were any Places there? Thou dwellest there for certain, because I remember thee, ever since I learnt thee, and I find thee there whenever I call thee to mind.

C H A P. XXVI.

He found God no where but in God himself.

WHERE then did I find thee, that I might learn thee? For thou wast not in my Memory before I learnt thee. Where then did I find thee, that I might learn thee, but in thyself above me? And here is no such Thing as *Place*, and we depart from thee, and we approach to thee, and yet here is no where *Place*. Thou the Truth residest every where, giving Audience to all that consult thee; and at the same Time giving Answer to all, tho' they consult thee upon ever so many and diverse Things. Thou answerest *clearly* unto all; but all do not hear thee *clearly*: All consult thee upon what they please, but hear not always from thee what pleaseth them. He is thy best Servant, who desires not so much to hear from thee, what may be conformable to his own Will; but rather to conform his Will to whatever he shall hear from thee.

C H A P.

C H A P. XXVII.

He laments his having loved God so late.

TOO late have I loved thee, O Beauty, so ancient, O Beauty so new, too late have I loved thee! And behold thou wast within, and I was abroad, and there I sought thee; and deformed as I was, run after these Beauties, which thou hast made. Thou wast with me, and I was not with thee: Those Things kept me far from thee, which could have no Being but in thee. Thou hast called, thou hast cried out, and hast pierced my Deafness. Thou hast lighten'd, thou hast shone forth, and hast dispelled my Blindness: Thou hast sent forth thy Fragrancy; and I have drawn my Breath, and pant after thee: I have tasted thee, and am hungry after thee: Thou hast touched me, and I am all inflamed with the Desires of thy Embraces.

C H A P. XXVIII.

He bewails his present Misery, in which he cannot enjoy a perfect Union with his God.

1. **W**HEN I shall adhere to thee with my whole self, then shall I nowhere meet with any Sorrow or Labour; and my Life shall be truly alive when quite full of thee. But now, inasmuch as every one whom thou fillest, thou also bearest him up;

up; because I am not full of thee, I am a Burthen to myself. My *Joy*s that ought to be lamented, contend with my *Sorrow*s, in which I ought to rejoice; and to what Side the Victory inclines, I know not. Alas! alas! have pity on me, O Lord. — Again, my evil *Sorrow*s contend with my good *Joy*s; and on which Side the Victory stands, I know not. Alas! O Lord, have thou Pity on me: Behold, I hide not my Wounds: Thou art my Physician, I am sick: Thou art merciful, I am miserable. Is not *Man's Life a Temptation upon Earth*, Job 7.

2. Who can be in love with such Troubles and Difficulties? Thou commandest that they should be endured, but not that they should be loved. No one loves what he endureth, tho' he loves to endure it. For tho' he is glad that he patiently suffers it, yet he had rather not have it to suffer. In Adversities I long for Prosperities, in Prosperities I apprehend Adversities; what middle Station is there between these, where Man's Life can be without Temptation. There is a Woe to the Prosperities of the World, from two Things, *viz.* from the Apprehension of Adversity, and the Corruption of Joy. And there is a Woe to the Adversities of the World from three Heads, *viz.* from the longing after Prosperity, from the Uneasiness of the Adversity itself, and from the frequent Shipwreck of Patience. Is not then
Man's

Man's Life upon Earth a continual Temptation without any Intermission.

C H A P. XXIX.

*His whole Hope is in God ; to whom he prays
for Continency.*

AND now my whole Hope is in nothing else but in thy exceeding great Mercy, O Lord, my God. Give me what thou commandest, and command me what thou wilt. Thou commandest me Continency. *And when as I knew (saith one, Wisd. 8.) that no Man can be continent unless God give it ; and this also was a Part of Wisdom to know whose Gift this was.* For by Continency we are recollected and brought back to one Thing, from which we had been dissipated, and spilt upon many Things. For he loveth thee less, who loveth any Thing else with thee, which he loveth not for thee. O Love, which always burnest, and art never extinguished ! true Charity, my God, set me all on fire. Thou commandest Continency. Give me what thou commandest, and command what thou wilt.

C H A P. XXX.

He examines himself, and confesses his remaining Infirmities, and Temptations: And first as to the Concupiscence of the Flesh.

1. **T**HOU commandest me Continency, both from the Concupiscence of the Flesh, and from the Concupiscence of the Eyes, and from the Ambition of the World, 1 St. John 2. And first thou hast commanded me Continency from carnal Concubinage; and as to Marriage itself, thou hast counselled me something better, than what thou hast allowed. And because thou hast given it, it hath been observed by me, even before I was made a Dispenser of thy Sacrament. But yet there live still in my Memory, of which I have spoken so much, the Images of such Things, which my former Custom has fixed there; and these still come in my Way; tho' without any Strength when I am awake; but when I am asleep they are more prevalent, not only to Delectation, but even to Consentment, and to Fact very like unto them. And so much Power hath the Delusion of these Images in my Soul and in my Flesh, that such false Representations persuade me when asleep, to what true Sight, when I am awake, no way entice me. And is it not then also the same I, O Lord, my God? And yet there is so much Difference between myself and myself; between the Moment
that

that I pass from hence to Sleep, and that when I return to Wake.

2. Where is then that Reason, by which my Mind, when awake, resists such Suggestions, and if the Things themselves present themselves before me, remains unmoved? Is it shut up together with the Eyes? Is it lulled asleep together with the Senses of the Body? How comes it then, that even in our Sleep we oftentimes resist, and being mindful of our Resolution, and chastly persevering in it, give no Manner of Assent to such Allurements? And yet there is so great a Difference, that when it happens otherwise, as soon as we awake, we return to the Repose of Conscience, and by the Difference, we discover that we have not done that, which we are grieved should be any ways done in us. Is not thy Hand, O God, omnipotent, able to heal all the Infirmities of my Soul; and with a more abundant Grace, to extinguish also these lascivious Motions of my Sleep?

3. Thou wilt increase, O Lord, more and more in me thy Gifts, that my Soul may follow me towards thee, disengaged from the Bird-lime of Concupiscence; that it may be no more a rebel to itself; and that even in Sleep it may not only not act any such Filthiness of Corruption by those seducing Images, unto the Flux of the Flesh; but yield no Manner of Consent to them. For that nothing of this Nature should give me the least Pleasure (even so much as what
may

may be restrained at will) or be any ways harbour'd in my chaste Affection when asleep, not only in this Life, but also in this Age, is no great Matter for the Almighty to grant, who art *able to do above all that we ask or understand*; Eph. 5. But now what I am as yet in this kind of my *Evil*, I have confessed to my *good* Lord; rejoicing with Fear in what thou hast already given me; and mourning for that in which I am yet imperfect; hoping that thou wilt perfect thy Mercies in me, till I arrive at that full Peace, which both my Interiour and Exteriour shall then enjoy, when *Death shall be swallowed up in Victory*, 1 Cor. 15.

CH A P. XXXI.

His remaining Infirmities, with regard to the Temptations of the Taste, in Sensuality and Intemperance of Eating.

I. **T**HERE is another *Evil of the Day*, and would to God the Day were *sufficient for it*, St. Mat. 6. For by Eating and Drinking we are obliged to repair the daily Ruins of the Body, until thou *destroy both the Meats and the Belly*, 1 Cor. 6. when thou shalt slay our Indigence by an admirable Satiety; and shalt *cloath this Corruptible with eternal Incorruption*, 1 Cor. 15. But now this Necessity is pleasant to me, and against this Pleasure I fight, that I may not be inveigled by it; and I wage a daily War against it

it by Fasting, often *bringing my Body into Subjection*, Cor. 9. and these Pains are removed with Pleasure. For Hunger and Thirst are Pains; and like a Fever they burn and kill, unless they be removed by the Physick of our Nourishment. Which because it is always at hand, from the Comfort of thy Gifts, with which both the Land and the Water and the Air supply our Infirmities, these our Calamities are call'd Delights.

2. This thou hast taught me, that I should come to take this Nourishment, as a Medicine. But whilst I am passing from the Uneasiness of Hunger to the Satisfaction of being fill'd, the Snare of Concupiscence lieth in wait for me in the Way; for the very Passage itself is a Pleasure: And there is no other Way to pass but this, to which Necessity obliges me. And thus, whereas Health is the Cause of Eating and Drinking, yet there is a dangerous Delight comes in as an Attendant, and for the most part endeavours to go before, that for its Sake I should do, what I pretend and desire to do only for Health's Sake. Nor are both of these content with the same Allowance: For what is sufficient for Health, is too little for Delight. And many times it becomes uncertain, whether it be the necessary Care of the Body that requires a further Supply, or the voluptuous Deceit of Concupiscence that calls for this Allowance. And the unhappy Soul grows glad of this Uncertainty, and prepares herein

the Protection of an Excuse, being pleas'd that it does not appear what is exactly proportion'd for the maintaining of Health, that under the Cloak of Health, she may cover the indulging her Pleasure.

3. These Temptations I daily strive to resist; and I invoke thy Right-hand to my Assistance; and to thee do I refer my Anxieties; for I am yet to seek for Counsel in this Matter. I hear the Voice of my God commanding me, *St. Luke 21. Let not your Hearts be overcharged with Intemperance of Eating and Drunkenness.* Drunkenness is far from me; thy Mercy will keep it from ever coming near me: But Intemperance in Eating sometimes steals upon thy Servant; thy Mercy will remove it far from me: For *no one can be continent unless thou givest it, Wisd.*

8. Thou grantest many Things to our Prayers: And what Good we receive before we pray for it, from thee we receive it: And that we afterwards know and acknowledge our receiving these Things from thee, is also thy Gift. I never was a Drunkard, but I have known Drunkards that have been made sober by thee. Therefore it was thy Work, that they should not be so, who never were such; and thy Work that they should not be always so, who for some time had been such: From thee also it was, that both should know, that this was thy Work.

4. I have also heard another Voice of thine, *Ecclus. 16. Go not after thy Concupiscences,*
and

and turn away from thy Pleasure. I have heard also that Sentence by thy Gift, with which I was much taken : 1 Cor. 8. *Neither if we eat shall we abound; neither if we eat not, shall we lack.* That is to say, neither shall the one make me happy, nor the other miserable. Again, I have heard, Philip. 4. *For I have learnt in what Things I am to be content: I know both how to abound, and how to suffer Need: I can do all Things in him that strengtheneth me.* See here a Soldier of the heavenly Camp, and not such Dust as we are. But remember, O Lord, that *we are Dust*, and out of Dust thou madest Man, and he *was lost and is found.* *I can do all Things,* saith he, *in him that strengtheneth me:* Strengthen thou me, that I also may be able. Give what thou commandest, and command what thou wilt. He confesses, that he has received this from thee, and *what he glorieth of he glorieth of in the Lord,* 2 Cor. 10. I have heard another praying, that he might also receive. Ecclus. 23. *Take thou from me,* saith he, *the Concupiscences of the Belly.* Whence it appears, my holy God, that thou givest, when it is done, what thou commandest to be done. Thou hast taught me also, O my good Father, that *all Things are clean to them that are clean:* But it is Evil to the Man that eateth, so as to give Scandal or Offence, Rom. 14. And that every Creature of thine is good, and nothing to be cast away that is received with Thanksgiving, 1 Tim. 4. And that Meat doth

not commend us to God, 1 Cor. 8. And that no Man should judge us in Meat or in Drink, Col. 2. And that he that eateth should not despise him that eateth not; and that he that eateth not, should not judge him that eateth, Rom. 14. These Things I have learnt, Thanks be to thee; Praises to thee my God, my Master, who knockest at my Ears, and enlightenest my Heart. Deliver thou me from all Temptations.

5. 'Tis not then the Uncleanneſs of the Food I fear, but the Uncleanneſs of irregular Deſire. I know that all Kind of Fleſh that was good to be eat was permitted to *Noah*, Gen. 9. That *Elias* was fed with Fleſh-meat, 3 Kings 17. That *John*, tho' a Man of wonderful Abſtinence, was not defiled by uſing living Creatures, viz. Locuſts, for his Food, St. *Matt.* 3. And again, I know that *Eſau* was deceived by the Concupiſcence of Lentils, Gen. 25. And *David* reprehended by himſelf for the Deſire of a Draught of Water, 1 *Chron.* 11. And that our King was tempted, not in a Matter of *Fleſh* but only *Bread*, St. *Matt.* 4. And therefore alſo the People in the Wilderneſs was juſtly condemn'd, *Numb.* 11. not barely for their deſiring Fleſh, but becauſe through the deſire of Fleſh, they murmured againſt the Lord. Being therefore placed, as I am, in the miſt of theſe Temptations, I fight every Day againſt the Concupiſcence of Eating and Drinking. For 'tis no ſuch Thing as I can
I resolve

resolve to cut off at once, and touch no more, as I could do with regard to Concubinage. Therefore the Reins of the Throat are to be held with a just and even Hand, so as neither to be too loose, nor too strait. And who is he, O Lord, who is not carried sometimes a little out of the Bounds of Necessity? Whoever he is, he is great, and let him magnify thy Name: But I am not the Man, for I am a sinful Man. And yet I also magnify thy Name. And he intercedes to thee for my Sins, who *hath overcome the World*, St. *John* 16. numbering me amongst the weaker Members of his Body, because *that which is imperfect in me, thine Eyes have seen: And in thy Book all shall be written*, Ps. 138.

C H A P. XXXII.

Concerning the Temptation of the Smell.

AS for the Allurement of sweet Odours, I am not much concerned. When they are absent, I want them not; when they are present, I refuse them not; yet so as to be ready to be always without them. Thus it seems to me to be with me; but perhaps I am mistaken. For this Darkneſs is to be lamented, in which I cannot discern what Ability there is in me: Infomuch that my own Mind questioning itself concerning its own Strength, knows not well how to believe itself; because much of that, which is in it, lies conceal'd from it, till Experience discovers it: And no Man must be ſecure in this Life (which is all

named a *Temptation*, Job 7.) left as he may have been made of Worse better, so he may become of Better worse. Our only Hope, our only Confidence, our only Security is thy Mercy.

C H A P. XXXIII.

His remaining Infirmities with regard to the Temptation of the Ears in Musick.

1. **T**HE Pleasures of the Ears had more strongly entangled me and captivated me, but thou hast loosed these Snares, and set me at liberty. Yet even now, I confess, I take some Satisfaction in the Melody of those Sounds, which are enlivened by thy Words, when these are sung with a sweet and skilful Voice; yet not so far as to be engaged in them so, but that I can disengage myself at pleasure. However, coming, as they do, together with those Sentences, which animate them, and procure their Admittance, they are apt to seek a Place of some Respect in my Heart, and I find some Difficulty in giving them one that is exactly suitable. For I seem to myself sometimes to allow them more Honour than is becoming; when I find my Mind more religiously and ardently raised to a Flame of Devotion by those holy Words when they are sung in that Manner, than when they are not sung; and that all the Affections of my Spirit, according to the great Variety of them, seem to have in the Voice and in the singing

ing their proper Notes answerable to each of them, by which they are stirred up by a certain secret Familiarity and Sympathy. But the Pleasure of the Flesh, which ought not to be allowed to enervate the Mind, often deceives me : Whilst the Sense is not content to wait upon Reason in such Manner as patiently to follow it ; but whereas it is only admitted for its sake, it will needs strive to get the Start and run before it. Thus in these Things I sin, without perceiving it, but afterwards I perceive it.

2. Sometimes again, being too immoderately fearful of this Deceit, I err, on the other Side, by too much Severity. Yea, very much sometimes, so that I could wish that all that Melody of sweet Tunes, in which *David's Psalter* is usually sung, were banish'd from my Ears, and from the Church : And then that Method seems to me the more safe, which I remember to have often heard of *Athanasius Bishop of Alexandria*, who caused the *Lector* to entone the Psalms with so small an Inflection of the Voice, that it was more like reading than singing. But then again, when I call to Mind those Tears which I shed at the singing of the Church Hymns, in the Beginning of my Conversion ; and how much I am now also moved not with the Singing, but with the Things that are sung, when they are delivered with a clear Voice, and a most agreeable Modulation ; I again

acknowledge the great Benefit of this Institution.

3. Thus I float between the Danger of Pleasure and the Experience of Profit: And am rather inclined (yet not with an irrevocable Judgment) to approve the Custom of Singing in the Church; that by the Delight of the Ears, weaker Souls may be raised to the Affection of Devotion. Yet when it happens to me, that I am more moved with the Singing, than with the Thing that is sung, I confess my Sin, and am sorry for it, and then I had rather not hear the Singing. Behold where I am. Weep with me, and for me, you, who are doing something of Good with yourselves within, from whence proceed our Actions. For you, who are not doing so, are little moved with these Things. But thou, O Lord, my God, look down upon me, graciously hear me, see, and pity, and heal me: In whose Sight I am thus become a Question to myself, and this is my Malady.

C H A P. XXXIV.

His remaining Infirmities with relation to the Temptations of the Eyes.

1. **T**H E R E remains yet the Pleasure of these Eyes of my Flesh, of which I will now make my Confessions, to be heard by the Ears of thy Temple, those brotherly and loving Ears; that so we may conclude,
the

the Temptations of the *Concupiscence of the Flesh*, which still molest me, whilst I am sighing, and desiring to be cloath'd upon with my **House** from Heaven, 2 *Cor.* 5. The Eyes love fair and various Figures, bright and pleasant Colours. Let not these Things have any Hold upon my Soul. Let God alone possess it, who made these Things, *exceeding Good* indeed, but he is my Good, not they. And these Things accost me, when awake, all the Day long; neither do I find any Respite from them, as I do from melodious Voices, and sometimes from all other Sounds, as when I am in Silence. For this very Light itself, the Queen of Colours, overspreading all Things that we see, when I am any where in the Day, many Ways flowing in upon me, flatters and enveigles me, when I am doing something else, and not observing it. And so vehemently doth it insinuate itself, that if on a sudden it be withdrawn, it is impatiently longed for again, and if it be a long Time absent, it contristates the Mind.

2. But, O that Light, which *Toby* beheld, when with his Eyes closed he taught his Son the Way of Life, *Tob.* 4. and walked before him with the Feet of Charity, without making one false Step! or which *Isaac* saw, when his carnal Eyes being dim with Age, *Gen.* 27. he blessed his Sons not knowing them, but in blessing them was so happy as to know them: Or which *Jacob* saw, when he

also being blind by great Age, with an enlighten'd Heart foreshew'd the Conditions of the several Peoples that should descend from his Sons, *Gen. 49.* And when he imposed his Hands mysteriously crossed upon his Grandchildren by *Joseph*, not as their Father outwardly directed, but as he inwardly discerned! This is true *Light*, and it is one, and never changes: And all they are one that behold it and love it. But that other corporeal *Light*, of which I have been speaking, seasons the Life of this World for its blind Lovers with an enveigling and dangerous Pleasure. But those who know how from it to give thee Glory, O God, the Creator of all Things, spend it in thy Praise, and are not caught by it in their Sleep. And such I desire to be.

3. I resist the Seductions of the Eyes, lest my Feet, with which I am entering upon thy Way, should be entangled: And *to thee I lift up my inward Eyes, that thou mayst pull my Feet out of the Snare, Ps. 24.* And thou, from time to time dost disengage them, for they are often ensnared. Thou ceaseest not to loosen them when they are sticking in these Nets, which are prepared for them on all Sides, because *thou wilt neither sleep nor slumber, who art the Keeper of Israel, Ps. 120.* For what innumerable Inventions by divers Arts and Manufactures, in Cloaths, Shoes, Vessels and such like Handicrafts, in Pictures also and several Sorts of Images (and these going far beyond

beyond the necessary and moderate Use, and pious Signification) have Men added to the Allurements of the Eyes? Abroad doating on what they have made, within forsaking him by whom they were made, and defacing that which they were made.

4. But I, O my God, and my Glory, even from these Things do now sing a Hymn to thee, and do sacrifice Praise to my Sanctifier. For all these Beauties, which pass from the Soul to the skilful Hand of Artists, are derived from that Beauty, which is above the Soul, after which my Soul sighs Day and Night. But the Artists and Admirers of these exterior Beauties, whilst they take from that first Beauty the Rule of approving them, don't take from thence the Rule of using them. And there it is, and they don't see it, so as to stop there and go no farther, and to *keep their Strength for thee*, Ps. 57. and not to scatter it abroad upon wearisome Pleasures. And as for me, who am speaking and discerning these Things, I am also apt to have my Steps entangled in these Beauties, but thou pluckest them out, O Lord; thou pluckest them out, because thy Mercy is before my Eyes. For I fall into these Snares through my Misery; and thou drawest me out again through thy Mercy; sometimes without my perceiving it, when I have only slept upon them, and sometimes with Pain to me, when I have stuck fast in them.

C H A P. XXXV.

His remaining Infirmities with relation to the second Branch of Concupiscence, the Lust of the Eyes, by which he understands vain Curiosity.

1. **T**O this may be join'd another Sort of Temptations, of manifold Danger: For besides the *Concupiscence of the Flesh*, which is found in the Delectation of all the Senses, and their several Pleasures, by serving which, they lose themselves, who go away far from thee; there is in the Soul a certain vain and curious Inclination, not of delighting herself in the *Flesh*, but of making Experiments by the *Flesh* through the same Senses of the Body, cloak'd under the Name of Knowledge and Science. Which being seated in the Appetite of *knowing* (as amongst the Senses the Eyes are the principal Instruments of Knowledge) is therefore called by the Scripture *the Concupiscence of the Eyes*. For *Seeing* properly belongs to the Eyes: But we use this Word with relation to the other Senses also, as often as we employ them in Search of Knowledge. For we don't say, *hear how it lightens*, or *smell how it shines*, or *taste*, or *feel how bright it is*: But all these Things are said to be seen. And we don't only say, *see how it shines*, which the Eye alone can perceive: But we also say, *see how it soundeth*, *see how it smelleth*, *see how it relisheth*,

lisbeth, see how hard it is, and therefore the general Experience of all the Senses is called (as I have said) *the Concupiscence of the Eyes*; because the Office of *Seeing*, which principally belongs to the *Eyes*, is by a certain Similitude exercised also by the other Senses, when they make a Trial of any Thing in the Way of acquiring Knowledge.

2. Now what is done by the Senses for *Pleasure*, and what for *Curiosity*, may be evidently discerned by this, that their *Pleasure* is intent upon Objects that are beautiful, or melodious, or fragrant, or relishing, or smooth and agreeable; but their *Curiosity* often tries the Contraries, not for the sake of undergoing any Trouble or Uneasiness from them; but merely for the Lust of trying and knowing them. For what Pleasure is there in beholding in a mangled Carcass what may strike you with Horror? And yet if such a Thing lie any-where, People flock to see it, and grow sad and pale at the Sight of it. And they are afraid of seeing it in their Sleep, as if any one had obliged them to see it when they were awake, or any Report of its Beauty had invited them to it. And the like happens in the other Senses, which it would be too long to instance in.

3. From this Disease of Curiosity it is that strange and wonderful Sights attract Men to publick Shews and Theaters. Hence also Men proceed to search into the Secrets of Nature, which she has not wrought for us to dive into;

into; the Knowledge of which is of no Advantage, and yet this Knowledge is the only Thing that they seek. Hence also is all that which out of the same irregular Desire of Knowledge is sought by magick Art, Hence again, in Religion itself, God is tempted, when Signs and Miracles are call'd for, not desired for any Good, but only for the Experiment.

4. In this so vast a Wood full of Snares and Dangers, behold, O Lord, how many I have retrenched, and cast away from my Heart, as thou hast enabled me to do it, thou the God of my Salvation. Yet when shall I dare to say, my Life every Day being encompassed on all Sides with the Importunities of so many of these Kind of Things; when shall I dare to say, that no such Thing at all makes me intent to behold it, or with a vain Care to be taken by it. It is true, the Theaters at present draw me not to them: Neither do I care to know the Courses of the Stars; nor did my Soul ever seek for Answers from Spirits: All sacrilegious Compacts I detest. But with how many Suggestions and artful Stratagems doth the Enemy seek to tempt me to ask for some Sign of thee, O Lord, my God, to whom I owe an humble and sincere Homage? But I beseech thee, through *Jesus Christ* our King, and our Country *Jerusalem*, which is all Simplicity and Purity, that as the Consent to any such Temptation is far from me; so it may be removed.

moved still farther and farther. But when I ask thee for the Welfare or Salvation of any one, I have quite another End and Intention from this; and thou givest me, and I hope wilt ever give me, the Grace on such Occasions readily to acquiesce to thy holy Will, whatever thou art pleas'd to do.

5. Nevertheless in how many petty and contemptible Things is our Curiosity daily tempted? And who can count how often we fall? How often when People are relating vain and empty Things, do we at first, as it were, tolerate them, not to give Offence to the Weak, and afterwards by little and little willingly give Attention to them? I don't now go to see a Dog coursing a Hare, when it is done in the *Circus*: But in the Field, such a Course presented to my Sight, when I chance to be passing by, taketh me off perhaps from some Thought of great Moment, and draws my Attention towards it: Not so as to make me turn aside with the Body of my Horse, but with the Inclinations of my Heart. And unless thou be pleased on these Occasions, after having shewn me my Infirmary, quickly to put me in mind, either from this Sight to aspire by some pious Consideration towards thee, or totally to despise it, and pass on, I continue in this vain Stupidity. What when I am sitting at home, and a *Stellio* catching Flies, or a Spider entangling them in her Nets, oftens fixes my Attention upon them? Is it not the same Thing that is acted,

acted, tho' the Creatures are small? I proceed from thence to praise thee, the wonderful Creator and Ordainer of all Things: But it was not with this Thought that I first began to observe them: And it is one Thing quickly to rise again, and another not to fall. And of such Things my Life is full, and my only Hope is in thy exceeding great Mercy. For when our Heart is the Receptacle of such Things as these, and admits such Troops of copious Vanity, hence our Prayers also are often interrupted and disturbed; and whilst in thy Presence we direct the Voice of our Heart to thy Ears, so important an Affair is broken off by the rushing in, I know not from whence, of such empty Thoughts.

C H A P. XXXVI.

His remaining Infirmities concerning the Temptations of the Pride of Life.

I. **S**HALL we account this also a contemptible Matter? Or is there any Room here for Hope, but in thy whole Mercy, because thou hast begun to change me? And thou knowest in how great a Part thou hast reformed me; who hast healed me first from the Desire of revenging myself, that so thou mightest also *be propitious to all the rest of my Iniquities; and might'st heal all my Maladies; and might'st redeem my Life from Corruption; and crown me in thy Compassion and Mercy; and satisfy my Desire with good Things,*

Things, Pl. 102. Because thou hast crush'd my Pride with thy Fear, and tamed my Neck to thy Yoak. And now I bear it, and it is light to me ; because so thou hast promised, and so thou hast made it : And indeed so it always was, and I knew it not when I was afraid to take it up.

2. But yet, O Lord (who alone dost lord it without Pride, because thou alone art the true Lord, who hast no Lord over thee) can I say, that this third kind of Temptations hath wholly quitted me, or can ever cease in this whole Life? To desire to be fear'd, and to be loved by Men, for no other End, but to have a Joy therein, which is no true Joy, is a wretched Life, and a shameful Ostentation. And from hence it chiefly comes, that Men neither love thee, nor chastly fear thee. And therefore *thou resistest the Proud, and givest thy Grace to the Humble*, St. James 4. And thou thunderest over the Heads of the Ambitious of this World, and makest the Foundations of these Mountains to tremble. Yet as it is necessary here for us, for the better acquitting ourselves of certain Duties of human Society, to be loved and fear'd by Men, the Enemy of our true Happiness presseth close upon us in this Matter, spreading his Snares for us, and strewing over them the Baits of human Applause, that whilst we greedily pick up the Bait, we may be caught unawares in the Snare ; and so instead of placing our Joy in thy Truth,
may

may place it in the Falshood of Man; and may covet to be loved and feared by Men, not for thy Sake, but in thy stead: That thus he having made us like to himself, may have us with him (not in the Concord of Charity, but in the Fellowship of Punishment) who seeks to place his Throne in the North, Isai. 14. that as many as in a perverse and crooked Way affect to be like to thee, might serve him there in Cold and Dark-ness.

3. But we, O Lord, are thy *little Flock*, do thou keep Possession of us. Spread forth thy Wings, and let us shelter ourselves under them. Be thou our Glory: Let us be loved for thy sake, and let thy Word be feared in us. He that has a Mind to be prais'd by Men, whilst he is dispraised by thee, shall not be justified by Men when he shall be judg'd by thee, nor rescued by Men, when he shall be condemn'd by thee. Now when it is not a *Sinner that is praised in the Desires of his Soul, nor one who does wicked Things, that is blessed*, Ps. 9. But a Man is prais'd for some real Good, which thou hast given him: And he has more Joy within himself for his being prais'd, than for his having that Gift for which he is prais'd: Such a one also is praised by Men so as to be disprais'd by thee. And in this case better is the Man that praiseth than he that is praised; for the former is pleased with the Gift of God in Man; but the latter is better pleas'd with the Gift of Man

Man [*viz.* Praise] than with the Gift of God.

C H A P. XXXVII.

The great Danger of Vain-glory from the Praises of Men.

I. **W**E are daily assaulted, O Lord, with these Temptations; we are tempted without ceasing. The Tongues of Men are as a Furnace, in which we are daily tried. Thou commandest us also Continency in this Kind. Give what thou commandest, and command what thou wilt. Thou knowest the Groans of my Heart to thee concerning this Thing, and the Floods of my Eyes. For I cannot easily discover what Advance I make towards the being more clean from this Plague: And I very much dread my hidden Sins, which are known to thy Eyes, but not to mine. For in other Kinds of Temptations, I have some Way, by which I may try myself, but none at all in this. For as for the Pleasures of the Sense, and the vain Curiosity of Knowledge, I may perceive how much I have my Mind weaned from them, when I am without them, either by my Will, when they are absent, or by Necessity, when they cannot be had: For at such Times I ask myself how much more or less Trouble I find in being without them. And as for Riches (which Men covet to this End, that they may be subservient to some one of the
three

three Kinds of Concupiscence, or to two, or to all of them) if the Mind cannot discover, as long as it possesseth them, whether it despiseth them or no, it may try itself by parting with them. But what must we do to rid ourselves of all Praise, that so we may try how able we are to forego it? Must we live ill, and follow so profligate a Course of Life, that all that know us may abhor us? Could a greater Madness be named or thought on? But if Praise both usually is and ought to be the Companion of a good Life, and of good Works; as we must not renounce a good Life, so we cannot avoid its being attended with Praise. Now I am not sensible what I can forego contentedly, or what I cannot part with without Pain, till I have the Trial by being without it.

2. What do I then confess to thee, O Lord, in this kind of Temptations? What? But that I am delighted with Praises, but more with the Truth itself than with Praises. For if it were proposed to me, whether I had rather being mad, or erring in all Things, be praised by Men; or being constant and confirmed in the Truth be decried by all; I know what I should chuse? But then I would not have the Approbation of another's Mouth increase my Joy for any Good in me: Yet I confess it increases it, and that Disparagement diminishes it. And when I am troubled at this my Misery, an Excuse occurs to me, which whether it be just or no, thou knowest,

knowest, O God, for it makes me uncertain. For because thou hast not only commanded us *Contineney*, that is, from what Things we are to restrain our Love; but also *Justice*, that is, where we are to place it; and it is thy Will that we should not only love thee, but also our Neighbours; I often seem to myself to be delighted on these Occasions with the Advantage of my Neighbour, or the Hope of his Good, when I am pleased with the Commendations of one that understands Things right; and again to be grieved for his sake when I hear him disparage what he is ignorant of, or what is good. For I am also grieved sometimes at my own Praises, when either those Things are praised in me, which I dislike in myself, or when Things good indeed, but slight and inconsiderable, are more valued than they ought.

3. But then again, how do I know whether I am not thus affected, because I would not have the Person that praiseth me, entertain a different Opinion of me, from that which I have of myself. And this not because I am moved with his Profit; but because the same good Things which please me in myself, become more pleasant to me, when others also are pleased with them. For in some Sort it is not I that am prais'd, when it is not my own Judgment of myself that is prais'd: As when those Things are prais'd in me, which displease me, or those Things are praised more, which please me less. Am
I not

I not therefore still in the Dark, as to the Knowledge of myself in this Matter? Behold, I see in thee, O Truth, that I ought not to be pleas'd with my being prais'd for my own sake, but only for my Neighbour's Good. But whether it be so with me, or no, I know not: For I am less known in this Matter to myself than to thee. I beseech thee, O my God, discover thou myself to me, that I may confess my Wounds to my Brethren, who will pray for me.

4. Let me yet more diligently examine myself. If it be only in respect of my Neighbour's Benefit, that I am touched with my own Praises; why then am I less moved if any other be unjustly dispraised, than if it were myself? Or why am I more concern'd at an Affront offer'd to myself, than if with equal Injustice it were offered to another in my Presence? Can I pretend not to know that this is so? Or shall I delude myself so far as not to do the Truth in thy Presence, both in Heart and Tongue? Such a Folly as this, do thou keep far from me, that my own Mouth may not be to me the flattering *Oil of the Sinner to anoint my Head*, Ps. 140. I am poor and needy, but then the best when with secret Groans I condemn myself, and seek thy Mercy, until my Deficiency be repaired and perfected into that Peace which is hidden from the Eye of the Proud and Self-conceited.

C H A P.

C H A P. XXXVIII.

Publick Actions and Discourses are most exposed to the Danger of Vain-glory.

NOW the Words that proceed from the Mouth, and Actions that are known to Men, carry with them the most dangerous Temptation from this Love of Praise, which is ever striving to procure the Applause of others, for the advancing of a certain private Excellency, which it affects; which it ceaseth not even then to do, when I censure it in myself, taking Occasion to attack me from my very censuring of it. And oftentimes it happens that a Man is guilty of a greater Vain-glory in making Profession to contemn Vain-glory. So that he does not now in Truth glory in the Contempt of Vain-glory; for he does not really contemn it whilst within himself he glories in it.

C H A P. XXXIX.

Persons may be many Ways guilty of a criminal Self-conceit, without any regard to Praise from others.

THERE is yet within us another Evil in the same Kind of Temptation, by which Persons are vainly conceited, and take a Complacence in themselves, whether they please or displease others, and without affecting to please others. Such as these, whilst

whilst they please themselves, very much displease thee; not only by taking Pride in Things that are not good, as if they were good; but also in good Things that are thine, as if they were their own; or if as thine, yet as conferred on them for their own Merits; or if as from thy Grace without their meriting them, yet so as not to be sociable in their Joy for them, but so as to envy others the like Graces. In all these and the like Dangers and Labours, thou seest the Tremblings of my Heart: And I am more sensible of my Wounds in this kind being from time to time healed by thee, than of their not being inflicted on me.

C H A P. XL.

*A Recapitulation of the Contents of this Book.
His extraordinary Transports sometimes in
the Contemplation of God.*

WHERE hast thou not walked along with me, **O Truth**, instructing me what I ought to avoid, and what to desire, whilst I have been referring to thee my interior Sights, such as I could discover, and have been consulting thee concerning them? I have survey'd the World abroad, as far as my Senses could reach; and I have considered the Life of my own Body, and those same Senses of mine; from hence I enter'd into the Inner-chambers of my Memory, those manifold Capacities fill'd with innumerable Stores
by

by wonderful Ways: And I consider'd them and was amazed at them: And none of them all could I discern without thee, and yet I found none of them to be thee. No, nor I myself the Discoverer, who have travelled over all these, and have endeavour'd to distinguish, and estimate each of them according to their several Dignity; receiving some from the Messages of the Senses; questioning about others, which I perceived within me whence they came, distinguishing and numbering up the several Messengers that brought me Intelligence; and then displaying in my Memory all its Treasures, handling some, laying up others again, and drawing out others: Yet I myself, I say, who was doing all this, that is, my Faculty itself, by which I did all this, was not thou; for thou art that Light, always the same, which I consulted concerning all these, whether they were? What they were? And of what Value they were? And I listened unto it, instructing me and commanding me. And this I still continue often to do. This gives me great Delight, and as often as I can have Leisure from other necessary Duties I repair to this Pleasure. Neither can I find in all these Things, which I run through consulting thee, any one Place of Repose for my Soul, only in thee, whither all my Dissipations may be recollected, that nothing of me may go astray from thee. And sometimes thou dost admit me into an Affection of Devotion very uncommon within my Interiour; to

I know not what Sweetness, which if it were to be perfected in me, I know not what there could be that such a Life would want. But I fall back again into the Things below, by the Weight of my Misery; and am again engulfed in the Things I am accustomed to, and am held fast, by them: And I weep much, but still am held fast. So much doth the Burthen of Custom press down the Soul. Here I am able to be, but not willing; there I am willing to be, but not able; and am both ways miserable.

C H A P. XLI.

God who is the Truth will not be enjoy'd together with a Lie.

Therefore I proceeded also to consider the Maladies of my Sins, in the three kinds of Concupiscence; and I invoked thy Right-hand to cure me. And I looked up at thy Brightness with my wounded Heart, and being struck back by it, I said, *Who can ever attain thither? I am cast forth from the Sight of thine Eyes*, Ps. 30. Thou art the Truth that predestest above all Things: But I through my Covetousness was not willing to lose thee; but had a Mind to possess a Lie together with thee: As no Man desires in such Manner to tell Lies, as to be ignorant himself of the Truth. Therefore I lost thee, because thou vouchsafest not to be possessed together with a Lie.

C H A P.

C H A P. XLII.

For a Remedy for all our Maladies we are not to have Recourse, with the Platonists, to evil Angels or Demons.

AND now whom should I find, who might reconcile me to thee? Was that Office to be undertaken for me by some Angel? By what Prayer? By what Sacraments? Many endeavouring to return to thee, and not being able by themselves, have, as I hear, attempted such Ways, and fallen into the Desire of curious Visions, and so have deserved to be imposed upon by Delusions. For they sought thee being pufft up with Pride of their Learning, and exalting rather than beating their Breasts; and they drew to themselves, by the Likeness of their Dispositions, *the Powers of this Air*, conspiring with them, and associated with them in their Pride, by whom they might be deceived by magical Operations, whilst they were pretending to seek a Mediator, by whom they might be purged; and here was no such; but it was the Devil, *transforming himself into an Angel of Light*, 2 Cor. 11. And it was a great Allurement to proud Flesh, that they had light upon a Spirit, who had no Body of Flesh. For they were both Mortals and Sinners; and thou, O Lord, to whom they proudly sought to be reconciled, wert immortal and without Sin. Now the Mediator

between God and Men, ought to have something like to God, and something like to Men; lest if in both he were like to Men, he should be at too great a Distance from God; or if in both he were like to God, he should be at too great a Distance from Men, and so not be a Mediator. Therefore this counterfeit Mediator (by whom, through thy secret Judgment, Pride deserves to be deluded) has one Thing common with Men, that is, Sin; and would seem to have another Thing common with God, whilst not being cloath'd with mortal Flesh, he vaunts himself as immortal. But since *the Wages of Sin is Death*, Rom. 6. he hath this common with Men, from whence with them he is sentenced to death.

C H A P. XLIII.

Christ is the true Mediator, through whom he confidently hopes to be cured of all his Maladies.

I. **B**UT the true Mediator, whom by thy secret Mercy thou hast manifested to the Humble, and sent, that by his Example Men might learn Humility, that *Mediator of God and Men, the Man Christ Jesus*, 1 Tim. 2. hath appeared between mortal Sinners, and the immortal just one; being mortal with Men, just with God. That as the *Wages of Justice is Life and Peace*, he, by his Justice allied to God, might
evacuate

evacuate Death to justified Sinners, which Death he was pleased to have common with them. This same Mediator was made known to the Saints of old, that so they, by the Faith of his Passion to come, as we by the Faith of his Passion now past, might attain Salvation. And he was Mediator, inasmuch as he was Man: But inasmuch as he was *the Word*, he was not Mediator, because he was equal to God, and together with the Holy Ghost one God.

2. How hast thou loved us, O good Father, *who hast not spared thy only Son, but delivered him up for us Sinners?* Rom. 8. How hast thou loved us? For whom, he who *thought it no Robbery to be equal to thee, was made subject even unto Death, even to the Death of the Cross*, Phil. 2. He who alone was free amongst the Dead, Ps. 87. *having Power to lay down his Life, and having Power to take it up again*, St. John 10. becoming to thee, in our behalf, both a *Victor* and a *Victim*; and therefore a *Victor*, because a *Victim*; becoming to thee, in our behalf, both the *Priest* and the *Sacrifice*, and therefore the *Priest*, because the *Sacrifice*; making us to thee of Servants Sons, by being born thy Son, and becoming our Servant. And therefore do I justly repose a strong Hope in him, that thou wilt heal all my Maladies, thro' him that sitteth at thy Right-hand, and interceedeth to thee for us: Else I should despair. For many and great are these my Maladies; they

are many and great, but greater is thy Medicine.

3. We might have thought that thy *Word* was too remote from any Alliance with Men, and have despaired of ourselves, had not this *Word become Flesh and dwelt amongst us*, St. John 1. Being affrighted with my Sins, and with the Load of my Misery, I had a Thought in my Heart, and had formed a Design, to run away into the Wilderness: But thou didst prohibit it to me, and didst encourage me, saying, that *therefore Christ died for all, that they that live should henceforth not live unto themselves, but unto him that died for them*, 2 Cor. 5.

4. Behold, O Lord, I cast all my Care upon thee, *Pf. 54.* that I may *live and consider the wonderful Things of thy Law*, *Pf. 118.* Thou knowest my Ignorance, and my Weakness, do thou teach me and heal me. He, thy only One, in whom *are hidden all the Treasures of Wisdom and Knowledge*, Col. 2. has redeemed me by his Blood: *Let not the Proud calumniate me*, *Pf. 118.* for I meditate on the Price of my Ransom, and I eat it, and drink it, and communicate it to others: And being poor I desire to be filled therewith, amongst those that *eat and are filled, and they shall praise the Lord that seek him*, *Pf. 21.*

A

TABLE

OF THE

CHAPTERS.

BOOK I.

CHAP.

1	H E admires the Majesty of God, and desires to praise and invoke him	Page 1
2	God is incomprehensible	2
3	God fills all Things, and has no Parts	3
4	God is infinite in Perfection, and above all Praise	4
5	He desires to repose in God	6
6	He relates his Infancy, and the Blessings he then received from God	7
7	Of the corrupt Inclinations which are discovered even in Infants	12
8	He gives an Account of his Childhood, and of his learning to speak	15
9	Of his going to School	16
10	He acknowledges his Sin in neglecting his Book for the Love of Play	19
	S. 4.	11. Of

A TABLE of CONTENTS.

CHAP.

- | | | |
|----|--|---------|
| 11 | <i>Of his Sickneſs when yet a Boy, and of his deſiring Baptiſm, which, upon his Recovery, was defer'd</i> | Page 20 |
| 12 | <i>He is compelled to his Studies againſt his Will. He confeſſes his Fault therein, and the Fault of them that compelled him to it, through vain and worldly Motives: But God drew Good out of all</i> | 22 |
| 13 | <i>He prefers poetical Fables to more uſeful Studies</i> | 23 |
| 14 | <i>He is leſs pleaſed with the Greek Poetry than with the Latin</i> | 26 |
| 15 | <i>He prays to God, and offers to him the Fruits of his Learning</i> | 27 |
| 16 | <i>He inveighs againſt laſcivious Fables</i> | 28 |
| 17 | <i>He laments the Miſuſe of his Wit employ'd in vain Exercises</i> | 30 |
| 18 | <i>He complains that he was miſguided by Men, that were more aſhamed of the Breach of Grammar Rules than of the Law of God</i> | 31 |
| 19 | <i>Of his Lies to his Governors, Thefts from his Parents, and cheating of his Play-fellows</i> | 34 |
| 20 | <i>He praiſes God for the many good Endowments of his Childhood</i> | 35 |

BOOK II.

CHAP.

- | | | |
|---|---|----|
| 1 | <i>A^N Account of his Youth</i> | 37 |
| 2 | <i>Of his unruly Luſts in the ſixteenth Year of his Age</i> | 38 |
| 3 | <i>His</i> | |

A TABLE of CONTENTS.

CHAP.

- 3 *His living idle at home contributed to his Sins, from which his holy Mother endeavour'd to divert him* Page 40
- 4 *He confesses a Theft of his Youth done out of mere Wantonness* 45
- 5 *That Men sin not without some Appearance or Pretence of Good* 46
- 6 *That the Good which Men pretend to in Sin is not to be found but in God* 48
- 7 *He gives Thanks to God for the Remission of his Sins, and for having been preserved from many other Offences* 51
- 8 *He still inquires what it was that he loved in this Theft, and finds that he should not have done it without Company* 53
- 9 *What it was that made him commit that Theft* 54
- 10 *He aspires to God, the sovereign Rest* 55

BOOK III.

CHAP.

- 1 **O** *F his Journey to Carthage, and the sinful Inclinations he had there* 56
- 2 *In what manner he was affected by the Sight of Tragedies* 57
- 3 *His Concupiscence in the Church. The Ambition of his Studies, and his Conversation amongst the jeering and abusive Wits* 60
- 4 *In the nineteenth Year of his Age, upon the reading of Cicero's Hortensius, he is inflam'd with the Love of Wisdom* 62

A TABLE of CONTENTS.

CHAP.

- 5 *He takes the Scriptures in hand, and is offended with the Lowness of the Stile* 64
- 6 *He falls into the Society and Errors of the Manichæans* 65
- 7 *The Questions that stumbled him, and the Solution of them* 69
- 8 *The Law of God, by which Crimes against Nature are prohibited, is eternal and unchangeable.* 72
- 9 *Of the Sins of Beginners, and that what God commands is always to be done* 76
- 10 *The Opinion of the Manichæans of Particles of God imprisoned in the Fruits of the Earth* 77
- 11 *His Mother's Vision concerning his Conversion* 78
- 12 *The Answer of a holy Bishop concerning his Conversion* 80

BOOK IV.

CHAP.

- 1 *From the nineteenth to the twenty-eighth Year of his Age, he continues addicted to the Manichæans* 82
- 2 *He teacheth Rhetorick; keeps a Concubine; refuses the Assistance of a Magician, promising him Victory in a Prize of Poetry upon the Theatre* 84
- 3 *He is addicted to judicial Astrology, from which a learned Physician strives to dissuade him* 86
- 4 *His*

A TABLE of CONTENTS.

CHAP.

- 4 *His great Grief at the Death of a dear Friend whom he had engaged in his Errors, but who was baptized before his Death* Page 89
- 5 *Why Mourning is so pleasant to the Afflicted* 92
- 6 *The Horror he had for Death, which had snatch'd away his Friend* 93
- 7 *Unable to bear the Sight of the Place where they had lived together, he leaves Thagaste and goes to Carthage* 95
- 8 *His Grief is allay'd by Time, and by new Friendships* 96
- 9 *All human Friendship defective in comparison with divine Charity* 98
- 10 *All Things loved, besides God, pass away, and leave the Lover to embrace Sorrows* 99
- 11 *He encourages his Soul to run to God, the only perfect and unchangeable Good* 100
- 12 *That Souls are to be loved in God, and to be carried with us to God* 102
- 13 *He writes his Books de Pulchro & Apto* 105
- 14 *He dedicates these Books to Hierius the Roman Orator, and why* 106
- 15 *His false Imaginations concerning these Things* 109
- 16 *His great Wit, acquiring all the liberal Sciences without a Teacher, yet grossly erring in Religion* 112

A TABLE of CONTENTS.

BOOK V.

CHAP.

- 1 *HE offers his Confessions and Praises to
God* Page 116
- 2 *That God is every where present, to whom
he exhorts Sinners to return* 117
- 3 *Fauftus a Manichæan Bishop comes to Car-
thage: The Philosophers Tenets, in re-
gard to the Sciences, are found much
more probable than the Manichæans* 119
- 4 *'Tis not the Knowledge of human Sciences,
but of God alone that can make us happy*
123
- 5 *The Vanity of Manichæus in pretending to
write on those Things which he knew no-
thing of* 124
- 6 *He finds Fauftus naturally eloquent, but ig-
norant of the liberal Sciences, and unable
to give him Satisfaction in his Doubts* 126
- 7 *His Affection to the Manichæan Doctrinè is
much abated upon Discovery of Fauftus
his Ignorance* 129
- 8 *Being offended with the Ways of the Scholars
of Carthage, he removes from thence to
Rome, much against his Mother's Will*
131
- 9 *He falls sick at Rome of a dangerous Fe-
ver, the Recovery from which he attri-
butes to his Mother's Prayers* 135
- 10 *Being recover'd, he still keeps Company with
the Manichæans, retaining many of their
Errors,*

A TABLE of CONTENTS.

CHAP.

- Errors, but with much more Remissness
than formerly* Page 138
- 11 *He finds the Manichæans unable to give a
satisfactory Answer to the Objections of
the Catholicks from Scripture* 142
- 12 *He begins to open a School of Rhetorick at
Rome, and is informed of the fraudulent
Præctices of Students there* 143
- 13 *He removes from Rome to teach Rhetorick
at Milan, and is kindly receiv'd by
St. Ambrose* 144
- 14 *He is by little and little reconciled to the Ca-
tholick Doctrine by the preaching of
St. Ambrose* 146

BOOK VI.

CHAP.

- 1 ***H**IS Mother Monica comes after him
to Milan* 148
- 2 *Her ready Obedience to St. Ambrose, prohi-
biting the Charity-Feasts at the Tombs of
the Martyrs* 150
- 3 *St. Ambrose his Employments do not allow
St. Augustine an Opportunity of private
Discourse with him: Yet he learns from
his Sermons that the Catholicks do not hold
what the Manichæans charged them with* 152
- 4 *He is still more alienated from the Mani-
chæans, but fearful to yield Assent to the
Catholick Truths* 155
- 5 *Of*

A TABLE of CONTENTS.

CHAP.

- 5 *Of the divine Authority of the sacred Scriptures, deliver'd by the Church* Page 158
- 6 *His Ambition, and the Cares attending it. His great Solitude being to speak a Panegyrick before the Emperor : and his envying the secure Mirth of a poor Beggar seen in the Streets* 161
- 7 *Of his Friend Alipius, who had been formerly his Scholar ; and how he reclaim'd him from the vain Sports of the Circus, which were chiefly all manner of Races* 164
- 8 *How Alipius, studying the Law at Rome, was brought to behold and to delight in the bloody Shews of the Gladiators* 167
- 9 *How Alipius, when a Student at Carthage, was apprehended for a Thief* 169
- 10 *Alipius follows St. Austin to Milan. A memorable Example of his Integrity. Of his other Friend Nebridius* 172
- 11 *He describes the Course of his various Thoughts which successively possess'd his Mind, from the 19th to the 30th Year of his Age* 175
- 12 *The Disputes between him and Alipius, concerning Marriage and single Life* 179
- 13 *A Wife is sought out for him ; his Mother cannot obtain any Answer from God concerning this intended Marriage* 181
- 14 *A Proposal is made for many of them living together in common ; but is found inconsistent with a married Life* 182
- 15 *His*

A TABLE of CONTENTS.

CHAP.

- 15 *His Concubine leaves him, and vows Continency; he has not the Courage to imitate her* Page 184
- 16 *The Fear of Death and the future Judgment was some Restraint to his Lusts* 185

B O O K VII.

CHAP.

- 1 **H**IS Entrance now, being thirty Years old, into Man's Estate: He apprehends God to be inviolable, incorruptible, immutable, and every way infinite; but yet corporeal 187
- 2 Nebridius's Argument against the Manichæans 190
- 3 He is unsatisfied concerning the Cause of Evil, which is Man's free Will 192
- 4 Nothing can be conceiv'd better than God; and therefore he is certainly incorruptible 194
- 5 He is still in Quest after the Origin of Evil. His Faith in Christ and the Catholick Church daily grows stronger 195
- 6 He is convinced of the Vanity of Judiciary Astrology, pretending to foretell future Events from the Stars 198
- 7 He is still perplexed about the Origin of Evil 203
- 8 He acknowledges the Mercy of God which came in to his Succour 205
- 9 He

A TABLE of CONTENTS.

CHAP.

- 9 *He lights upon some Books of the Platonick Philosophers, in which he finds a great deal concerning the Divinity of the Eternal Word; but nothing of the Humility of his Incarnation* Page 206
- 10 *He now more clearly discovers divine Matters, and that God is incorporeal* 209
- 11 *That created Things may be said in some Sense to have a Being, and in another Sense to have none* 211
- 12 *That all Natures even the corruptible are good, though not the supreme Good* 212
- 13 *That there is nothing in the Creation absolutely evil* 213
- 14 *That to sound Reason not one of the Works of God can appear otherwise than good* 215
- 15 *That all Things have their Being from God; that there is a Truth in all Things; and that all Times are of God's Creation* 216
- 16 *That Things which are evil relatively to some other Things have nevertheless their Good in them; and that Sin is no Substance, but the Perversity of our Free-will* 217
- 17 *That he began now to have a true Notion of the Divinity* ibid.
- 18 *Our Lord Jesus Christ is the only Way to Salvation* 220
- 19 *His Errors concerning Christ* 221
- 20 *The Writings of the Platonick Philosophers, though they inform'd him of many divine*

A TABLE of CONTENTS.

CHAP.

- divine Truths, bred Pride in him, and
not Humility* Page 223
- 21 *He betakes himself to the reading the Holy
Scriptures, especially St. Paul's Epistles ;
and with what Fruit* 225

B O O K VIII.

CHAP.

- 1 *HE takes a Resolution to consult the holy
Priest Simplicianus about the future
ordering of his Life, remaining still
passionately bent on Marriage* 228
- 2 *Simplicianus relates the Story of the Con-
version of Victorinus the famous Roman
Orator* 231
- 3 *Why there is more Joy for Men that are
converted than if they had always profes-
sed the true Faith* 236
- 4 *Why there is more Joy in the Conversion of
Men more eminent or noble* 239
- 5 *The Story of Victorinus produces in him a
Desire of imitating his Conversion ; but
he is kept back by the Force of his evil
Habits* 241
- 6 *He is visited by Pontitianus a Courtier, who
relates to him the Life of St. Anthony ;
and how two of his Fellow-courtiers upon
the reading thereof had renounced the
World* 244
- 7 *The Operation that Pontitianus's Discourse
had upon him* 249
- 8 *In*

A TABLE of CONTENTS.

CHAP.

- 8 *In the Anguish of his Soul he retires into a Garden, Alipius following him* Page 252
- 9 *He wonders at the great Difficulty the Will hath to command herself; whereas she so easily commandeth all the Parts of the Body* 255
- 10 *A Digression against the Manichæans, who pretended that there were two Souls in Man* 256
- 11 *He describes the Conflicts that pass'd in his Soul, before he could come to a Resolution* 260
- 12 *His total Conversion, upon hearing a Voice from Heaven, and reading a Passage of St. Paul, where the Book first open'd* 263

B O O K IX.

CHAP.

- 1 **H**E praiseth and giveth Thanks to God for his Delivery from his former Lusts: And expresseth the great Joy and Content he presently experienced 276
- 2 *He resolves upon forsaking his Profession of Rhetorick after the Vintage Vacation* 269
- 3 *Verecundus offers his Country-house for their Retirement. The Death of Verecundus and Nebridius, not long after St. Augustine's Conversion, being both first made Christians* 272
- 4 *His retiring in the Vacation to the Country-house of Verecundus; his Meditations* 272

A TABLE of CONTENTS.

CHAP.

- on the fourth Psalm, and the miraculous
Cure of his violent Tooth-ach, which
had render'd him speechless* Page 275
- 5 *He acquaints St. Ambrose by Letters with
his former Errors and present Resolution* 282
- 6 *He returns to Milan to receive Baptism
with his Friend Alipius, and his Son
Adeodatus* 283
- 7 *He relates upon what Occasion the Singing
of Psalms and Hymns after the Manner
of the Eastern Churches was first intro-
duced in the Church of Milan ; and of the
Miracles wrought upon the Discovery of
the Bodies of the Saints Gervasius and
Protasius* 285
- 8 *The Conversion of Evodius. St. Augustine
returns by Rome to Africa. His Mo-
ther dies at Ostia. A Description of
her pious Education and Life* 287
- 9 *St. Monica's dutiful Deportment towards
her Husband Patricius, whom she con-
verts at length to the Christian Faith* 291
- 10 *The Discourse betwixt him and his Mother
not long before her last Sickness, concerning
the Happiness of the next Life* 296
- 11 *Her Sickness and Death* 300
- 12 *St. Augustine's inward Grief at the Death
of his Mother, though outwardly refrain-
ing from Tears ; to which after her Burial
he giveth some Way* 302
- 13 *He*

A TABLE of CONTENTS.

CHAP.

- 13 *He prays for his deceased Mother, and for
his Father Patricius* Page 307

BOOK X.

CHAP.

- 1 *HE prays that he may know God* 311
- 2 *THE End and Fruit of his confessing
the remaining Infirmities of his pre-
sent Condition to God that knows
them* 312
- 3 *He inquires into the End and Fruit of his
making known to Men in this publick
Manner the Infirmities of his present
Condition* 113
- 4 *He declares the End and Fruit which he
proposes to himself in this Confession* 315
- 5 *He acknowledgeth himself unable to see or
confess all that is in himself* 318
- 6 *He knows he loveth God; and proceeds to
examine what it is he loveth, when he
saith he loveth God* 319
- 7 *He proceeds in his Search after God, who is
not to be found either by the vegetative or
sensitive Faculty of the Soul* 322
- 8 *He passes on to consider the Faculty of the
Memory; the many Wonders of which,
to the Glory of its Maker, he enlarges
upon in this and the following Chapters* 323
- 9 *The Memory of the Rules of Arts and
Sciences* 328
- 10 *How*

A TABLE of CONTENTS.

CHAP.

- 10 *How such Things are in the Memory as did not enter by any of the Senses* Page 329
- 11 *What it is to learn such Things as are not discover'd by the Senses* 331
- 12 *The Memory of the Mathematicks not borrowed from the Senses* 332
- 13 *Of the Memory of Things that have passed in the Mind, and of the Affections of the Soul* 333
- 14 *An Enquiry how we remember the Passions of the Mind at a Time when we are not affected with them, but with quite opposite Passions* 334
- 15 *Some Things we remember by their Images, others by themselves* 337
- 16 *That there is a Memory also of Oblivion or Forgetting* 338
- 17 *He admires the Power of the Memory, but resolves to pass beyond it to find his God* 340
- 18 *Of the Memory of Things lost* 342
- 19 *Of remembering again Things that were forgotten* 343
- 20 *All Men desire Beatitude. They must therefore have some Notion of it; and consequently it must have a Place in their Memory* 344
- 21 *In what manner Beatitude or a happy Life is in the Memory* 346
- 22 *A happy Life is Joy in God* 349
- 23 *Why Men are not happy, notwithstanding they all in some measure love the Truth, and rejoice in it* ibid.

24 *Tha*

A TABLE of CONTENTS.

CHAP.

- 24 *That God also is in the Memory* Page 352
- 25 *He inquireth in what Part of the Memory
God dwelleth* ibid.
- 26 *He found God no where but in God himself* 354
- 27 *He laments his having loved God so late* 355
- 28 *He bewails his present Misery, in which he
cannot enjoy a perfect Union with his
God* ibid.
- 29 *His whole Hope is in God; to whom he prays
for Continency* 357
- 30 *He examines himself, and confesses his re-
maining Infirmities and Temptations:
And first as to the Concupiscence of the
Flesh* 358
- 31 *His remaining Infirmities, with regard to
the Temptations of the Taste, in Sen-
suality and Intemperance of Eating* 360
- 32 *Concerning the Temptation of the Smell* 365
- 33 *His remaining Infirmities with regard to
the Temptation of the Ears in Musick.* 366
- 34 *His remaining Infirmities with relation to
the Temptation of the Eyes* 368
- 35 *His remaining Infirmities with relation to
the second Branch of Concupiscence, the
Lust of the Eyes, by which he under-
stands vain Curiosity* 372
- 36 *His remaining Infirmities concerning the
Temptations of the Pride of Life* 376
- 37 *The*

A TABLE of CONTENTS.

CHAP.

- 37 *The great Danger of Vain-glory from the Praises of Men* Page 379
- 38 *Publick Actions and Discourses are most exposed to the Danger of Vain-glory* 383
- 39 *Persons may be many Ways guilty of a criminal Self-conceit, without any regard to Praise from others* ibid.
- 40 *A Recapitulation of the Contents of this Book. His extraordinary Transports sometimes in the Contemplation of God* 384
- 41 *God who is the Truth will not be enjoy'd together with a Lie* 386
- 42 *For a Remedy for all our Maladies we are not to have Recourse, with the Platonists, to evil Angels or Demons* 387
- 43 *Christ is the true Mediator, through whom he confidently hopes to be cured of all his Maladies* 388

7 JU 66

F I N I S.

